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ROMAIC GRAMMAR.

CHRISTOPHER

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HARTFORD

H. HUNTINGTON

1848



A

ROMAIC GRAMMAR,

ACCOMPANIED BY A

CHRESTOMATHY,

WITH A

VOCABULARY.

originals not to be lost

By E. A. SOPHOCLES, A. M.



HARTFORD:

H. HUNTINGTON, JUN.

1842.

ROMAIC GRAMMAR,

CHRISTOMATHY,

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PREFACE.

ROMAIC, or, as it is often called, MODERN GREEK, is the language spoken by the modern Greeks. It may with propriety be said to bear the same relation to the Greek, that is, the language of the ancient Greeks, that the Italian bears to the Latin. It is called ἡ Ῥωμαίικη, (sometimes Ῥωμαίικη,) by the mass of the people; and ἡ ἀπλῆ, ἀπλοελληνική, Γραικική, καθομιλουμένη, κοινή, νέα, νεωτέρα, ὁμιλουμένη, σημερινή, τωρινή, and χυδαία, by the educated. By some it is called Αἰολοδωρική, *Æolodoric*.*

* It is believed that this term was first used by ATHANASIOS CHRISTOPOULOS, who, in consequence of his superficial acquaintance with the Greek language, imagined that the Romaic (of which, by the way, he was a perfect master) was little else than a slight modification of the Æolic and Doric dialects. With equal propriety he might have called it Turko-Ionic, or Græco-Latin. The fact is, the Romaic is the legitimate offspring of the Byzantine Greek, which is the last stage of the Common Attic.

With respect to the term *Ῥωμαΐκη, Romaic*, it should be remembered, that long before the overthrow of the Græco-Roman empire, the Greeks began to call themselves *Ῥωμαῖοι, Romans*; not because, as some have hastily supposed, they considered themselves unworthy of their glorious ancestors, but because there was more glory attached to the name of their masters, the Romans.* The revolution of 1821 has restored the ancient appellation, *Ἕλληνες*: but, as it is used chiefly by the inhabitants of Bavarian Greece, who perhaps do not constitute more than one fourth of the Greek nation, it may safely be said that the mass of the people still call themselves *Ῥωμαῖοι*, and their language, *Ῥωμαΐκη*.

The Romaic, as such, cannot be traced farther back than the time of THEODORUS PTOCHOPRO-

* It may be remarked here, that the term *Ἕλληνες* was, a few years ago, considered equivalent to *εἰδωλολάτραι, idolaters*. Indeed, at this very day, many a devout monk thinks it a horrible appellation, not fit for a Christian nation.

As to the Greeks of *Phanari* (*Φανάρι*), they styled themselves “*τὸ ἔνδοξον γένος τῶν Ῥωμαίων, the illustrious nation of the Romans*,” and looked upon the appellation *Ἕλληνες* or *Γραικοί* with utter abhorrence and contempt.

It may be remarked, further, that the Arabs of the present day call the modern Greeks *Ῥούμ*, that is, *Romans*, and the ancient inhabitants of Greece, *Ἰοννάν* or *Γιοννάν*, that is, *Ionians*. The term *Ῥούμ* gave rise to *Ῥούμεια, Roumele* or *Romelia*, that is, *the country of the Romans*, which is usually applied to continental Greece, Macedonia, and Thrace.

DROMUS, who flourished about the middle of the twelfth century (say, A. D. 1150), and is the first Romaic author of whom we have any definite accounts. His two Romaic poems consist of about 946 iambic verses of seven and a half feet (technically, iambic tetrameters catalectic), and are addressed to the emperor Manuel Comnenus. The prologues and epilogues are in barbarous Greek, that is, in the Greek commonly used by the learned of that period; which period, according to some, is the darkest in the history of Greek literature.* It may be stated further, that the story of Ἀπολλωνίου τοῦ ἐν Τύρῳ, *Apollonius of Tyre*, was translated from the Latin romance "*Apollonius Tyrius*," the supposed prototype of "*Pericles Prince of Tyre*," about the year A. D. 1480.

With respect to Romaic Grammars, most of those that are written by native Greeks, instead of describing the language as it is spoken by the mass of the people, and written by men of education and sense, are most commonly little more

* These poems of PTOCHOPRODROMUS have been edited, commented upon, and treated with affected contempt, by the learned CORAY. The editor seems to be out of patience with his author because he did not use better Romaic. The fact is, CORAY, when he undertook the edition of these poems, was too old, or rather too Parisianized to appreciate the rude humor of the "Poor Foreunner."

than an exposition of some favorite philological whim.*

Those composed by foreigners, are usually free from systematic pedantries ; but, with a few honorable exceptions, they abound with errors ; and, as most of the authors of these Grammars have the misfortune to be tolerable smatterers in Greek, they are by no means free from needless and confusing comparisons between the language of the modern Greeks and that of their supposed ancestors ; so that the reader, after he has been through half a dozen of them or so, knows little more about the Romaic, than that the language of Bertoldo and Bertoldino differs somewhat from that of Thucydides. Not unfrequently, a rule is based upon a misprint.**

* Thus, in the skeleton of a Grammar lately printed and published at Syra, and pompously entitled “Γραμματική τῆς ἀρχαίας καὶ τῆς σημερινῆς γλώσσης, *A Grammar of the ancient and modern Greek*,” among other whimsical observations we meet with the following ; “What the ancient expressed by λούσομαι, the modern Greek (ὁ σημερινὸς Ἕλλην) expresses by θέλω λουσθῆν.” Now if by “the modern Greek” the author means himself and a few other Coraists, the statement is partially true ; but nothing can be more false, if it is intended to include the mass of the nation.

** For example, a learned author, who is by no means unacquainted with the Romaic, gravely informs his readers, that the modern Greek has augmentative nouns in -ώνη, as ποθώνη, a great desire, from πόθος ; the origin of which mistake is the “erratum” ποθῶναι for ποθῶναι, occurring in a poem attributed to Regas.

It may be remarked here, that CORAY, though he has never written a Grammar, has made more grammatical observations, than most modern Greeks; unfortunately, however, his fort lay not in accurate grammatical knowledge.

The Grammar which is now offered to the Hellenists of the United States, professes to give a full account of the Romaic of the present day. A great number of books, pamphlets, newspapers, and epistles, have been examined with reference to it. Comparisons between the Greek and Romaic have, in general, been avoided, simply because to the Hellenist they would be of little or no use, and as to him who is not acquainted with the Greek, they would not only be entirely useless, but also highly perplexing. An elementary book is not the proper place for comparisons of this kind.

CAMBRIDGE,
May 15, 1842.

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ROMAIC GRAMMAR.

REMARKS

PART I. UNIVERSITY OF CALIFORNIA LETTERS AND SYLLABLES.

THE ALPHABET.

§ 1. 1. The Romaic alphabet consists of the following twenty-four letters:

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	<i>Ἀλφα</i>
<i>B</i> β β	<i>BH</i> bh	<i>Βῆτα</i>
<i>Γ</i> γ	<i>GH</i> gh	<i>Γάμμα</i>
<i>Δ</i> δ	<i>DH</i> dh	<i>Δέλτα</i>
<i>E</i> ε	<i>E</i> ě	<i>Ἔ ψιλόν</i>
<i>Z</i> ζ	<i>Z</i> z	<i>Ζῆτα</i>
<i>H</i> η	<i>E</i> ē	<i>Ἡτα</i>
<i>Θ</i> θ θ	<i>TH</i> th	<i>Θῆτα</i>
<i>I</i> ι	<i>I</i> i	<i>Ἰῶτα</i>
<i>K</i> κ	<i>K</i> k	<i>Κάππα</i>
<i>Λ</i> λ	<i>L</i> l	<i>Λάμβδα</i>
<i>M</i> μ	<i>M</i> m	<i>Μῦ</i>
<i>N</i> ν	<i>N</i> n	<i>Νῦ</i>
<i>Ξ</i> ξ	<i>X</i> x	<i>Ξῖ</i>
<i>Ο</i> ο	<i>O</i> o	<i>Ὀ μικρόν</i>
<i>Π</i> π π	<i>P</i> p	<i>Πῖ</i>
<i>P</i> ρ	<i>R</i> r	<i>Ῥῶ</i>
<i>Σ</i> σ s final	<i>S</i> s	<i>Σίγμα</i>
<i>T</i> τ	<i>T</i> t	<i>Ταῦ</i>
<i>Υ</i> υ	<i>Y</i> y	<i>Ὶ ψιλόν</i>
<i>Φ</i> φ	<i>PH</i> ph	<i>Φῖ</i>
<i>X</i> χ	<i>CH</i> ch	<i>Χῖ</i>
<i>Ψ</i> ψ	<i>PS</i> ps	<i>Ψῖ</i>
<i>Ω</i> ω	<i>O</i> o	<i>Ὠ μέγα</i>

2. The letters are divided into vowels and consonants. The vowels are seven; α , ϵ , η , ι , $ο$, υ , ω . The consonants are seventeen; β , γ , δ , ζ , θ , κ , λ , μ , ν , ξ , π , ρ , σ , τ , φ , χ , ψ .

3. The consonants ξ and ψ respectively represent $\kappa\sigma$ and $\pi\sigma$. Thus $\xiένος$, $κόραξ$, $ψαχνός$, $γύψ$, are pronounced $\kappaσένος$, $\kappaόρακς$, $\piσαχνός$, $γύπς$.

4. The consonants ν , ρ , ς , ξ , and ψ are the only ones that can stand at the end of a genuine Romaic word.

DIPHTHONGS.

§ 2. There are eleven diphthongs; $\alpha\iota$, $\alpha\nu$, $\epsilon\iota$, $\epsilon\nu$, $ο\iota$, $ο\nu$, $\upsilon\iota$, $\eta\nu$, α , η , φ .

The second letter in the last three is written under the first, and is, for that reason, called *iota subscript*.

PRONUNCIATION.

§ 3. The Romaic has *five* vowel-sounds, represented by α , ϵ , ι , $ο$, and $ο\nu$, and twenty-one consonant-sounds, represented by β , γ , δ , ζ , θ , κ , λ , μ , ν , π , ρ , σ , τ , φ , χ .

§ 4. 1. Of the five vowel-sounds, only two, namely, ϵ and $ο$, cannot be exactly expressed in English letters.

α is pronounced like *a* in *father*. After the sound *I* (ι , $\epsilon\iota$, η , η , $ο\iota$, υ , $\upsilon\iota$), like *a* in *fat*, *pat*, but not so sharp: perhaps *a* in *peculiarity* would express it better.

α , like *a*.

$\alpha\iota$, like *e*.

$\alpha\nu$, $\epsilon\nu$, $\eta\nu$, before a vowel, or before β , γ , δ , λ , μ , ν , ρ , are pronounced like $\alpha\beta$, $\epsilon\beta$, $\eta\beta$, respectively; in all other cases, like $\alpha\varphi$, $\epsilon\varphi$, $\eta\varphi$. In other words, *v* in these three diphthongs has

the force of β , or φ . E. g. $\epsilon\upsilon\omicron\iota$, $\alpha\upsilon\gamma\omicron\nu$, $\alpha\upsilon\lambda\omicron\varsigma$, $\psi\epsilon\upsilon\delta\omicron\varsigma$, $\eta\upsilon\theta\omicron\alpha$, are pronounced $\epsilon\beta\omicron\iota$, $\alpha\beta\gamma\omicron\nu$, $\alpha\beta\lambda\omicron\varsigma$, $\psi\epsilon\beta\delta\omicron\varsigma$, $\eta\beta\theta\alpha$: $\alpha\upsilon\tau\omicron\varsigma$, $\epsilon\upsilon\chi\acute{\eta}$, $\eta\upsilon\chi\epsilon\tau\omicron$, are pronounced $\alpha\varphi\tau\omicron\varsigma$, $\epsilon\varphi\chi\acute{\eta}$, $\eta\varphi\chi\epsilon\tau\omicron$.

ϵ , a little longer than the first e in *veneration*. Further, a in *mate*, without the vanishing sound, expresses it almost exactly.

$\epsilon\iota$, like ι .

$\epsilon\upsilon$, see *av*.

η and η , like ι .

$\eta\upsilon$, see *av*.

ι , like i in *machine*, or ee in *feel*.

o , a little longer than o in *confuse*. The English long o , as in *note*, *cone*, without the vanishing sound, expresses it very nearly.

$o\iota$, like ι .

ou , like oo in *moon*, *pool*.

v and vi , like ι .

ω and φ , like α .

NOTE 1. The multiplicity of the representatives of nearly all the vowel-sounds is a source of confusion in the orthography of some Romaic words of obscure or foreign origin. The most natural way to settle the orthography of such words is to spell their root in the simplest manner as it is pronounced; that is, to use only α , ι , ϵ , o , and ou .

NOTE 2. It is well known that nearly all the English long vowels, so called, are composed of two distinct elements; in other words, they are *diphthongs*. For the gratification of those who may wish to know how the Greeks express them in Romaic letters, we give the following table.

\bar{a}	is sounded nearly like	$\bar{i}\bar{i}$, $\bar{i}\alpha$,	as	<i>fate</i> , $\phi\bar{i}\bar{i}\tau$: <i>fare</i> , $\phi\bar{i}\alpha\tau$.
\bar{e}	"	"	"	$\bar{i}\alpha$, $\bar{i}\alpha$, " <i>there</i> , $\delta\bar{i}\alpha\tau$: <i>mere</i> , $\mu\bar{i}\alpha\tau$.
\bar{i}	"	"	"	$\bar{a}\bar{i}$, $\bar{a}\bar{i}\alpha$, " <i>spite</i> , $\sigma\bar{\rho}\bar{i}\bar{i}\tau$: <i>fire</i> , $\phi\bar{a}\bar{i}\alpha\tau$.
\bar{o}	"	"	"	$\bar{o}\bar{o}\nu$, $\bar{o}\alpha$, " <i>note</i> , $\nu\bar{o}\bar{o}\nu\tau$: <i>store</i> , $\sigma\bar{\tau}\bar{o}\alpha\tau$.
\bar{u}	"	"	"	$\bar{i}\bar{o}\bar{u}$, $\bar{i}\bar{o}\bar{u}\alpha$, " <i>mule</i> , $\mu\bar{i}\bar{o}\bar{u}\tau$: <i>pure</i> , $\tau\bar{i}\bar{o}\bar{u}\alpha\tau$.

It will be observed that i as in *fire*, and u as in *pure*, are each composed of three distinct elements.

2. Of the twenty-one consonant-sounds only three, namely β , γ , and χ , cannot be expressed in English letters.

β is weaker than v , but stronger than w . In this book, β , γ , δ , are respectively represented by bh , gh , dh .

γ , before the sounds E and I , is stronger than y in *yes*, *yoke*; that is, it is a strong *palatal*. In all other cases it is *guttural*. Compare κ , χ .

Before κ , χ , or another γ , it is sounded like ng in *hang*; in which case, κ and the second γ have the sound of g in

give; as, ἀνάγκη, *ah-náng-ge*, σάλπιγξ (that is, σάλπιγξες), *sál-pings*, σύγχυσις, *sy'ng-chy-sis*, ἀγγεῖον, *ang-gíh-on*.

γκ, see γ, κ.

θ, like *th* in *this*, *them*, *rather*.

ζ, like *z*.

θ, like *th* in *thin*, *theme*, *mouth*.

κ, like *k*. Before *E* and *I* it is *palatal*; in all other cases it is rather *guttural*.

After γ, it has the sound of *g* in *give*, *get*. For examples, see γ.

λ, like *l*. Before *I*, it is generally sounded like *U* in *William*, or like the Italian *gl*: compare ν under the same circumstances.

μ, like *m*.

μπ, see π.

μψ, see ψ.

ν, like *n*. Before *I*, it is generally sounded like the first *n* in *opinion*, or like the Italian *gn*.

The final ν of the proclitics ἄν, δέν, έν, σύν, τόν, τήν, and of some other words, before a word beginning with κ, or ξ (that is κσ), is pronounced like γ under the same circumstances; as, τόν καιρόν, τογκαιρόν, *tong-geh-rón*, δέν ξέρω, δεγξέρω, *dheng-gséh-ro*. Before π, or ψ (that is πσ), the ν of these words is sounded like μ: as, τόν πικρόν, τομπικρόν, *tom-bih-krón*, τήν ψυχήν, τημψυχήν, *teem-bsyh-cheén*; see π and ψ.

ντ, see τ.

ξ, like *x* in *ax*.

π, like *p*. After μ, it has the sound of *b*; as, ὀμπροστιά, *om-brostáh*. See also ν.

ρ, like *r*.

σ, like *s* in *soft*. Before β, γ, δ, μ, ν, and ρ, in the same or in the next word, it has the sound of ζ: as, ἔσβυσε, ἐξβυσε, *éh-zbhyh-seh*, Ἰσραήλ, Ἰζραήλ, *Iz-rah-eél*; τοὺς γέρονς, τουζγέρονς, *tooz-ghéh-roos*.

τ, like *t* in *tell*. After ν, it is sounded like *d*; as, ἐντροπή, *en-dro-pé*: so also after the proclitics ἄν, δέν, έν, σύν, τόν, τήν: ἄν τρέχω, *an-dréh-cho*.

τσ (formerly τζ), before *E* or *I*, like *ch* in *check*, *cheap*; as, ἔτσι, *éh-chih*; in all other cases, like *ts* or *tz*; as ἐτσάκισαν, *eh-tzáh-kih-san*. But τσι before α, ο, or ου, in case of synizesis, is pronounced like *ch* in *chapter*, *choke*, *choose*; as, τσιακατήρα, *chah-kah-té-rah*. When preceded by ν, it has the sound of *j*; as, τὸν τσελεπή, τοντσελεπή, *ton-jeh-leh-pé*.

φ, like *f* or *ph*.

χ, considerably stronger than *h*; the German *ch*, or the Spanish *j*, expresses it exactly.

Further, before *E* or *I*, it is *palatal*; in all other cases it is rather *guttural*.

ψ, like *ps* in *perhaps*. After *μ*, it has the sound of *bs*, inasmuch as it represents *πσ*: as, ἔμψυχος, *ém-bsykh-chos*.

3. When a consonant is doubled, only the first one is pronounced; as, σφάλλω, φυλάττω, pronounced σφάλω, φυλάτω.

Examples for Practice.

Ἐσὺ, φίλε μουσικέ,	<i>Eh-sy'h, phíh-leh moo-sih-kéh,</i>
Φωνακλιᾷ μου βαθρακέ,	<i>Pho-nah-kláh-moo bhah-thrah-kéh,</i>
Νερὸ πίνονας, γλυκά	<i>Neh-ró pih-non-das, ghlyh-káh</i>
Κελαῖδεῖς τὸ μπακακά.	<i>Keh-lah-ih-dhís to-mbah-kah-káh.</i>
Τῆς ἀνγῆς δροσάτο ἄερί,	<i>Tiss-abh-ghís dhro-sáh-to ah-éh-rih,</i>
Δέν φυαῖς τώρα ἐνὶ πλιό	<i>Dhen-phyh-sás tó-rah eh-sy'h plih-ó</i>
Σ τῶν ψευδόπιστων τὸ ἀ- στέρι.	<i>Stom-bsebh-dhó-pih-ston to-ah- stéh-rih.</i>
Ὁ Ἑρωτας μὲ λέγει	<i>O-E'h-ro-tas meh-léh-ghih</i>
Σ τὰ πάθη μου δὲν φταίγει	<i>Stah-páh-the-moo dhen-phtéh-ghih;</i>
Καὶ δείχνει καὶ προβάλλει	<i>Keh-dhíh-chnih keh-pro-bhál-líh</i>
Πῶς τίποτε δὲν σφάλλει.	<i>Pos-tíh-po-teh dhen-sphál-líh.</i>
Οἱ λαοὶ πολεμοῦντες μὲ τοὺς αἰετοὺς ἐπαρκαλόουν εἰς συμμαχίαν τὰς ἀλώπεκας.	
Ἰη-lah-ghíh po-leh-móbn-des meh-toos-ah-eh-toós eh-pah-rah- káh-loon issym-mah-chíh-an tas-ah-ló-peh-kas.	

ACCENTS AND BREATHINGS.

§ 5. 1. There are three accents, the acute (´), the grave (`), and the circumflex (˘).

The acute can stand on one of the last three syllables; the circumflex only on the last two; and the grave only on the last.

With respect to pronunciation, there is no difference between these three marks.

NOTE 1. Some of the polysyllabic forms of the present and imperfect passive sometimes take the accent on the fourth syllable, in which case a secondary accent is placed on the penult; as, *κἀδουμίσσι, ἐκἀδουμάσταν*, from *κἀδομαι*.

But such forms as *κόπιασι, ἰβραδίασι*, from *κοπιᾶζω, βραδιᾶζω*, are no exceptions to the general rule, since the antepenult is, by synizesis, contracted with the penult into one syllable.

2. Every word, except *εἰς, ὧς*, and the articles *ὁ, ἡ, οἱ, αἱ, ἦ*, has one of the accents.

With regard to the place of the accent in any particular word, it must be learned by observation and practice.

For the accent of the oblique cases of nouns, and for that of the verbal forms, see the paradigms.

NOTE 2. In Romaic words of modern date, the acute should be used, unless it would violate some Greek rule. Thus, instead of *μαρῶλι, καλοκαῖρι, ταῖς, τριανταφυλλιαῖς*, write *μαρούλι, καλοκαίρι, ταῖς, τριανταφυλλιαῖς*.

§ 6. When a word, which has the acute on the last syllable, stands before other words belonging to the same clause or expression, this acute becomes grave. E. g.

καλὸς ἄνθρωπος, not *καλός ἄνθρωπος*.

§ 7. 1. Every word, beginning with a vowel, has either the rough breathing (´), or the smooth breathing (˘), over that vowel.

With respect to pronunciation, these two marks have no power whatever. E. g.

ὀρίζω, ἱέραξ, oh-ríh-zo, ih-éh-rax,
ἀκούω, ἔχω, ah-koó-o, éh-cho.

What words take the rough, and what the smooth breathing, must be learned by observation. It is only remarked here, that derivative words take the breathing of their primitives.

2. The rough breathing is placed also over ρ at the beginning of a word. E. g.

ῥήτωρ, ῥέυμα, ré-tor, rébh-mah.

When *ρ* is doubled in the middle of a word, the first one takes the smooth, and the second, the rough breathing. E. g.

ἐπιρῥήμα, eh-ríh-re-ma.

§ 8. 1. The accent, as also the breathing, is placed over the second vowel of the diphthong accented. E. g.

γυναῖκες, οἴκοι, τούτον, κακαῖς.

2. But in the diphthongs *α, η, ω*, these marks are necessarily placed over the first letters. E. g.

ἄδω, ἦ, ἐνῶ.

3. When a word is written in capitals, its breathing and accent are commonly omitted; as, *ΑΔΩ, ΓΡΑΦΗ, ΕΝΩ.*

ENCLITICS AND PROCLITICS.

§ 9. An *enclitic* is a word which is pronounced as if it were an integral part of the preceding word.

The most striking enclitics are the personal pronouns *μου, μέ, μᾶς, σου, σέ, σᾶς*, and all the cases of *τός*.

§ 10. 1. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the accent of the enclitic is dropped, and the acute is placed on the last syllable of the preceding word.

With respect to pronunciation, in the first case, the primary stress is on the antepenult of the attracting word, and the secondary on its last syllable; in the second case, the acute on the last syllable of the attracting word has no power whatever. E. g.

δέσσετέ μας pron. *δέσσετέμας, dhéh-seh-téh-mas*
δοῦλός σας " *δούλοσσας, dhoó-lossas.*

2. When the word before the enclitic has the accent on the last syllable, or the acute on the penult, the accent of the enclitic is simply dropped; and if the accent on the last syllable of that word be the acute, it remains so, contrary to the general rule (§ 6). E. g.

γυναικός σου pron. γυναικόσσου, *ghyh-neh-kóssou*.
εἶπέτε του “ εἰπέτετου, *ih-péh-teh-too*.

3. When two enclitics succeed each other, the last one drops its accent, and the one preceding it takes the acute. In this case the primary accent is that of the attracting word. E. g.

δώσετε τού το pron. δώσετέτουτο
ῥῆξέ μου τον “ ῥήξεμούτον
δεῖρέ μου τονε “ δείρεμούτονε.

§ 11. A *proclitic* is a word which is pronounced as if it were an integral part of the word before which it stands.

The principal proclitics are the *articles*, the *prepositions*, the *auxiliary* θά, the *conjunctions* ἄν, καί, and νά, and the *personal pronouns* mentioned above (§ 9), except the genitive τῶν. E. g.

ὁ ἄνθρωπος pron. ὁάνθρωπος
ἀπὸ μένου “ ἀπομένα
θὰ γράψωμεν “ θαγράψωμεν
καὶ τοῦτος “ καιτούτος
μας εἶπετε “ μασεῖπετε
σᾶς τὸ ἔδωκα “ σαστοι῔δωκα.

NOTE. The union of the preposition *eis*, and of the articles *τὸν*, *τὴν*, with the word to which they belong, has been the source of a considerable number of curious words. Thus, the Turks have made Σταμπόλ, *Constantinople*, and Στανκό or Στανκίό, *Cos*, from the expressions Ὡς τὴν Πόλιν, *to the City*, and Ὡς τὴν Κῶ, *to Cos*.

The Greeks, imagining that the *ν* of the article belonged to the following word, have made γαρεμένος, Ναίνω, Νιῶ, Ντήνω, Νύδρα, νῶμος, from τὸν γεμένον, τὴν Αἶνον, τὴν Ἴον, τὴν Τήνον, τὴν Ὑδραν, τὸν ὤμον. On the other hand, supposing that the *ν* belonged to the article, they have formed Ἀξιά, Ἐπαχτος, from τὴν Νάξον, τὸν Ναύτακτον.

The Italians have made *Stalanini*, and *Negroponte*, from 'Σ τὴν Λήμνω or 'Σ τὴν Λήμνον, and 'Σ τὴν Ἑγρίτω or 'Σ τὴν Ἐγρίπον, imagining, at the same time, that the latter word was of Italian origin (*negro*, *ponte*).

PUNCTUATION.

§ 12. The Romaic makes use of the following marks of punctuation :

Comma,	[,]
Colon and Semicolon,	[:]
Period,	[.]
Interrogation,	[?]
Apostrophe,	[']
Coronis,	[']
Diæresis,	[÷]
Parenthesis,	[()]
Admiration,	[!]

The mark of diæresis is placed over *ι* or *υ* only when the preceding syllable ends in *α*, *ε*, or *ο* : Thus *κλάυμα* has three syllables, *κλά-υ-μα*, but *κλαῦμα* is a dissyllable, *κλαῦ-μα*.

SYLLABICATION.

§ 13. There are as many syllables in a Romaic word as there are vowel-sounds in it.

§ 14. 1. Any single consonant may commence a Romaic word.

2. The following combinations of consonants also may commence a word:

βγ, βδ, βλ, βρ : βγαίνω, βλέπω, βρέχω :
 γδ, γκ, γλ, γν, γρ : γδύνω, γκαρίζει, γλυκός, γνωρίζω, γράφω :
 δμ, δν, δρ : δρόσος :
 θλ, θν, θρ : θλίβω, θνήσκω, θρέφω :
 κλ, κμ, κν, κρ, κτ : κλειδί, κνούτον, κράζω, κτίζω :
 μν, μπ : μνημονεύω, μπαρούτι :
 ντ, ντσ : ντουλάπι, ντσαμί :
 πλ, πν, πρ, πτ : πλάτος, πνεῦμα, πρόσ, πτύω :
 σβ, σγ, σθ, σκ, σκλ, σμ, σπλ, στ, στλ, στρ, σφ, σχ : σβύνω,

σγαρδί, σκάπτω, σκληρός, σπλήνα, σταυρός, στρέφω, σφάζω, σχίζω :

τζ, τλ, τμ, τρ, τσ : τζέπη, τμῆμα, τρόπος, τσακίζω :

φθ, φκ, φν, φρ, φτ : φθάνω, φκιάνω, φράζω, φτιάνω :

χθ, χλ, χν, χρ, χτ : χλωρός, χνούδι, χρῶμα, χτένι.

3. The above combinations, except βγ, γκ, μπ, ντ, ντσ, commence also a syllable. Also, γμ, θμ, τν, χμ.

4. Any three consonants may commence a syllable, provided the combination of the first with the second, and that of the second with the third, may each begin a syllable ; as *πιρ, χθμ*.

§ 15. Romaic words are divided into syllables in the following manner.

1. A single consonant standing between two vowels, or a combination of consonants which can commence a syllable (§ 14. 3, 4), is placed at the beginning of the syllable. E. g.

τι-μᾶ-τε, γρά-φου-σι, ταῦ-ρος, εἵ-πα-σιν
ἔ-γγρα-ψες, ἄ-πι-στος, ἐ-χθρός, ῥή-χνο-μεν.

2. When the combination of consonants cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g.

ἔρ-χον-ται, σάλ-πιγ-γος, ἔ-ψαλ-λες.

3. A *compound* word is resolved into its component parts, if the first part ends with a consonant. But if the vowel of the first part has been cut off, the compound is divided like a single word. E. g.

πρόσ-χα-ρος, ἐ-πρόσ-τα ξι, εἶς-α-ξα
ἄ-πέ-χω, κα-τά-γω, ὑ-πάρ-χει.

4. When *elision* takes place, the last consonant of the preceding word is prefixed to the vowel of the following. E. g.

ἀλλ' ἐγώ divided ἀλ-λε-γώ
ἀπ' ὅλους " ἀ-πό-λους.

SYNIZESIS.

§ 16. Two successive syllables, of which the first ends in, and the second begins with, a vowel-sound, may be so rapidly uttered as to form but one syllable. This is called *synizesis* or *synecphonesis*. E. g.

ἀγαπάεις may be pronounced ἀ-γα-πάεις, *ah-gha-príce*.

§ 17. When the first of the syllables thus contracted ends in an *I* sound, the following changes take place in pronunciation :

βι, δι, ι, ρι, are pronounced βγι, δγι, γι, ργι : βιάζομαι βγιάζομαι, διάκος δγιάκος, ἰατρός γιατρός, θειά θεργιά :

πι, φι, θι, τι, are pronounced πχι, φχι, θχι, τχι : πιάνω πχιάνω, ἀφίονι ἀφχιόνι, θειάφι θχειάφι, φωτιά φωτχιά :

μι, is pronounced μχι : μιὰ μχιὰ, Ῥωμιός Ῥωμχιός.

It must be observed here, that if the *I* has the *accent* before the synizesis, the tone is placed on the next syllable ; as *θηρίο* *θηριό*, *φωτιά* *φωτιά*, *κρασίον* *κρασιοῦ*, *καρδίας* *καρδιᾶς*.

NOTE 1. When two *I* sounds are thus contracted, the first *I* is sometimes omitted in writing, inasmuch as this omission does not affect the pronunciation of the word ; as, *Σμυρνεοί*, *ἤλαιοι*, *πεντακόσιοι*, for *Σμυρνεοί*, *ἤλαιοι*, *πεντακόσιοι*.

NOTE 2. The uneducated often drop the *I* in case of synizesis. Thus, they pronounce *κρασά*, *ἄξου*, *σώπα*, for *κρασιά*, *ἄξιου*, *σιώπα*.

NOTE 3. The preposition *διά* becomes *γιά* in the following manner : *διά*, *δγιά*, *γιά*, the *δ* being dropped for the sake of euphony.

NOTE 4. Many place a curve or a straight line, or a circumflex *under* the syllables contracted by synizesis ; as, *ἰκόπιασι*, *ἰκόπιασι*, or *ἰκόπιασι*. These marks may possibly be useful in spelling-books ; but in such as are intended for those who can read properly, they are needless, and moreover they disfigure the page.

METATHESIS.

§ 18. *Metathesis* is an interchange of place between two letters (one of which is commonly *λ* or *ρ*) in the same word. E. g.

γνωρίζω for γνωρίζω
κουρταλῶ “ κρουταταλῶ.

ADDITIONS AND OMISSIONS OF LETTERS.

PROSTHESIS AND APHÆRESIS.

§ 19. *Prosthesis* is prefixing one or more letters to a word.
E. g.

ἀπερνῶ, ἀπήγανος	from	περνῶ, πήγανον
γαῖμα, γλάρος, γνέθω	“	αἶμα, λάρος, νήθω
σκόνη, σκύφτιω	“	κόνις, κύπτω.

NOTE. The uneducated often prefix *ε* to words, especially to such as are preceded by the proclitics *τὸν, τήν, τοῦς, μᾶς, οἷς*. E. g.

τὸν ἰγλίτω	for τὸν γλίτω
μᾶς ἰφωτίζι	“ μᾶς φωτίζι
πολλὴν ἰγνωριμίαν	“ πολλὴν γνωριμίαν.

The fact, that this prefix usually occurs after the forms *τὸν, τήν, τοῦς*, has led some to suppose that the *ε* belongs to these proclitics, and consequently to write *εἰνι, τήνι, τούτι*, absurdly enough.

§ 20. *Aphæresis* is the taking of a letter or letters from the beginning of a word. E. g.

λίγος, μάτι	for	ὀλίγος, ὀμμάτι,
’ς, ’τι, ὕψος	“	εἰς, ὅτι, γύψος
φελῶ, ψάρι	“	ὠφελῶ, ὀψάρι.

EPENTHESIS AND SYNCOPE.

§ 21. *Epenthesis* is the insertion of a letter or letters in the middle of a word. E. g.

ἀγέρας, ἄγουρος, μυῖγα, for ἀέρας, ἄωρος, μυῖα.

NOTE. In *ἔγνωια, τύραγνος*, for *ἔγνωια, τύραννος*, it must not be supposed that the first *ν* is changed into *γ*, since only one *ν* is pronounced (§ 4. 3); and moreover, this insertion takes place in *ἐγνάντια* from *ἰναντίον*.

§ 22. *Syncope* is the omission of a letter or letters from the middle of a word. E. g.

ἐγίνκα, λέω, ξέρω, for ἐγίνηκα, λέγω, ξεύρω.

NOTE. The uneducated generally make the following omissions:

1. They drop *ν* before *θ*, as ἀθόγαλο, μαράθνηκα, for ἀνθόγαλον, μαρᾶνθηκα.
2. They drop *γ* before *μ* or *χ*, as ἀχίλι, πρᾶμα, κίχρη, μελαχρινός, συχωρῶ, from ἔγχιλος, πρᾶγμα, κίγχρος, μελαγχρινός, συγχωρῶ.
3. They drop the sound *B* before *μ*, as, γίμα, θᾶμα, for γιῦμα, θαῦμα.

PARAGOGE AND APOCOPE.

§ 23. *Paragoge* is the adding one or more letters to the end of a word. E. g.

τίποτες, λέτενε, for τίποτε, λέτε.

NOTE 1. The uneducated often annex ε to nouns and pronouns ending in ν : as, βοδιῶνι, τοῖσι (enclitic), for βοδιῶν, τόν.

NOTE 2. In the time of Ptochoprodromus (A. D. 1150), the annexing of ν to words ending in a vowel was very common ; as, πράγμαν, ἰφθρίν, ἐκτενίσθην, for πρᾶγμα, ἰφθρί, ἐκτενίσθη.

§ 24. *Apocope* is the cutting off of one or more letters from the end of a word. E. g.

κρασί, χωράφι for κρασίον, χωράφιον
ξύλο, ἔχουμε, πάλι “ ξύλον, ἔχομεν, πάλιν.

NOTE 1. The mass of the people generally drop ν at the end of a word.

NOTE 2. The proclitics τόν, τήν, before a noun, are by the uneducated changed into τό, τή, before β, γ, δ, θ, φ, χ, λ, μ, ν, ρ. E. g.

τὸ βαρύν, τὴ γάτα for τὸν βαρύν, τὴν γάταν
τὸ διάβολο, τὴ Διὰ “ τὸν διάβολον, τὴν Διάν
τὸ λόγο, τὴ Νιράϊδα “ τὸν λόγον, τὴν Νιράϊδα.

The adverbs δύν and μὴν very often follow the analogy of these proclitics.

CRASIS AND ELISION.

§ 25. 1. When the proclitics τοῦ, τό, τά, μοῦ, σοῦ, τοῦ, θά, and ρά, are followed by a vowel, a contraction (called *crasis*) takes place, which consists simply in the omission of the weaker vowel-sound.

In this case the strongest vowel-sound is α, next ον, next ο, next ε, and the weakest of all is ι.

When the same sound is repeated, it makes no difference which of the two is dropped. The omission of the first, however, seems to be more natural. E. g.

τὰ ῥόματα for τὰ ὀνόματα
τά ῥαμεν “ τὰ εἴχαμεν
μοῦ ῥεπε “ μοῦ εἴπετε
τό ῥρισκα “ τὸ εὔρισκα
τό ῥδαμεν “ τὸ ἰδαμεν
θά ῥεγες “ θὰ εἴλεγες

τ' ἀκούω	for	τὸ ἀκούω
τ' ὄνομα	"	τὸ ὄνομα
τ' οὐρανοῦ	"	τοῦ οὐρανοῦ.

2. The same rule applies also to ἐγώ, ποῦ, and τί, when they stand before εἶμαι, with this exception, that τί does not lose ι.
E. g.

ἐγώ 'μαι	for	ἐγὼ εἶμαι
ποῦ 'ναι	"	ποῦ εἶναι
τί 'σαι	"	τί εἶσαι.

NOTE. There are those who, in imitation of the ancients, unite the proclitic to the word following, and place the *coronis* (') over the contracted syllables; as, τ'ἀκούω, τ'όνομα for τὸ ἀκούω, τὸ ὄνομα.

Others, most absurdly, write the accent and the breathing of the omitted syllable over the place which it once occupied; as, νὰ ἔχα for νὰ εἶχα, τὸ ἔρεα for τὸ ἤρεα.

§ 26. The final vowel-sound in many cases may be dropped by *elision*, when the next word begins with a vowel; in which case the *apostrophe* (') is put over the vacant place.
E. g.

ἀπ' ἐδῶ	for	ἀπὸ ἐδῶ
μ' ἐκείνους	"	μὲ ἐκείνους
κί'ν' ἀηδονάκι	"	κί'να ἀηδονάκι.

NOTE 1. The preposition ἀπό and a few other words may drop their final vowel also before the accusative of the article; as, ἀπ' τὸ νησί, ἀπ' τὴν κόψη.

Also the verbal endings ι, ει, and η may be dropped before the accusative of the article; as, ῥήξ' τὸ χιόνι, for ῥήξῃ.

NOTE 2. The conjunction καί drops αι before E and I; as, κ' ἰμένα, κ' ἔπειτι. Before A, O, and OY, it may be changed into κί: as κί ἄκουσα, κί ἔλας, κί οὐράνια, pronounced by synizesis κιάκουσα, κιόλας, κιουράνια.

There are those who write κ' before all the vowels; but this changes the pronunciation of καί before α, ο, ου: thus, κ' ἀπιδῶ, κ' ἄρα, κ' οὐράνια, cannot be pronounced κιαπιδῶ, κιώρα, κιουράνια, as they should be, but take the sound of καπιδῶ, κώρα, κουράνια, which would be unintelligible to a Greek.

Others write κί, and some κ'ι before α, ο, ου. They should remember, however, that there is no elision in this case, but simply a change of the sound E into the sound I, which does not affect the original accent of the word.

COMMUTATION OF LETTERS.

§ 27. In this section, the Romaic, as spoken by the mass of the people, is compared with the Greek.

1. *A* is often used for *E* and *O*: as, ἀγγίζω, ἀθάλη, τίποτα, for ἐγγίζω, αἰθάλη, τίποτε: ἁμόνω, ἄρμιδι, σήμερα, from ὁμνυμι, ὁρμιά, σήμερον.

2. The mass of the people change ανσ and ευσ into αψ and εψ respectively: that is, they change the sound φ before σ into π: as, κάψη, ἔκαψε, ἐβασίλεψε, for καῦσις, ἔκαυσε, ἐβασίλευσε.

3. When the diphthong ευ loses ε by aphæresis, υ is changed into β or φ, in order to preserve its original sound; as, βαγγέλιο, βρίσκω, for εὐαγγέλιον, εὐρίσκω: φτηνός, φτιάνω, for εὐθηνός, εὐθῆα.

In ἀφέντης, for αὐθέντης, the υ becomes φ after the omission of θ.

4. In a few instances β is used for μ: as, ἀχηβάδα, βυζάνω, from χήμη, μυζάω.

5. In a few instances γ is used for *B*: as, γλέπω, γλέφαρο, Ἐγριπώ, for βλέπω, βλέφαρον, Εὐριπος.

6. *E* is often used for the sound *I*, and sometimes for *O*: as, γέρονω, κερωνῶ, κερὶ, μάγερας, for γύρονω, κιρονῶ, κηρὶ, μίγειρας: Ἐλυμπος, ἐψές, from Ὀλυμπος, ὀψέ.

7. In a few instances ζ is used for δ or σ: as, ζαρκάδι, μαζί, from δορκάς, ὀμάδι (ὄμαδος): ζοχάρι, from σόγχος.

8. Very often the sound *E* is changed into ι: as, πλιό, μηλιά, from πλέον, μηλία: γριά, Ἐβριός, Σμυρνιός, for γραιῖα, Ἐβραιῖος, Σμυρναῖος.

9. After σ, χ is generally changed into κ: as, σκίζω, σκολειό, for σχίζω, σχολεῖον.

On the other hand, κ before τ is generally changed into χ: as χτένι, σφιχτός, for κτένι, σφικτός.

10. Sometimes λ is used for ν or ρ: as, πλεμόνι, from πνεύμων: ἀλείρι, ἀχλάδα, πλώρη, from ἄροτρον, ἀρχάς, πρῶρα.

On the other hand, ρ is often used for λ: ἀδερφός, ἀρμέγω, Πουφειᾶς, from ἀδελφός, ἀμέλγω, Ἀλφειός.

11. *M*, in a few instances, is used for *B*: as, ἀχαμνός, Γιάκωμος or Διακωμῆς, James, ἔμνοστος, λάμνω, from χαῦνος, Ἰάκωβος, εὐνοστος, ἐλαύνω.

12. *O* is often used for ε: as, Ὀβριός, ὄμορφος, ὄξω, from Ἐβραιῖος, εὐμορφος, ἔξω.

In three or four instances, after *ε* has been changed into *ο*, an *ι* is put before *ο* in order to preserve the original sound of the consonant preceding: γιοφύρι, γιόμα, λιμιόνας, for γεφύρι, γέμα, λιμένας.

13. Very often *ου* is used for *Ο*, and often for *Ι* or *υ*: as, ἀπάνου, κουκκί, from ἀπάνω, κόκκος: ζουλεύω, πουρνάρι, for ζηλεύω, πρινάρι: κυλλός, μουστάκι, from κυλλός, μύσταξ.

14. After *μ*, and in some other instances, *π* is used for *β*: as, ἀνασκουμπώνω, ἐμπαίνω, from ἀνά κόμβος, ἐμβαίνω.

15. The uneducated generally change *θ* after *σ*, *φ*, or *χ*, and also *δ* after *ν*, into *τ*: as, ἐσχίστηκα, ἐγράφηκα, ἐλεύτερος, ἐτινάχτηκα, ἄντρας, for ἐσχίσθηκα, ἐγράφηκα, ἐλεύθερος (pronounced ἐλέφθερος), ἐτινάχθηκα, ἄνδρας.

NOTE 1. In the aorist of καθίζω, *θ* is changed into *σ* after *ι* has been dropped: thus, ἐκάθισα, ἔκαθσα, ἔκατσα or ἐκάτσα.

16. *ΤΣ* is often used for *κ*, *κτ*, *ξ*, *σ*, *σκ*, or *τ*: as, τσίχλα, for κίχλα, αἰτσιδα from ἰκτίς, τσώφλοιο from ἔξω φλοιός, τσουβάλι from ἔσω βάλλω, πετσι from πέσκος, τσαγγός from ταγγός.

NOTE 2. In some parts of Greece (as in Crete), the uneducated change *κ* before *Ε* or *Ι* into *τσ*: as, τσαὶ δὲν τυττάζεις, for καὶ δὲν κυττάζεις.

17. *φ* is sometimes used for *θ*: as, ἀρίφνητος, σιάφνη, φηκάρι or φουκάρι, from ἀναρίθμητος, σιάθμη, θήκη.

Further, the uneducated generally use *φ* for *π* before *τ*: as, πέφτω, ράφτω, for πίπτω, ράπτω.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

§ 28. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

§ 29. The declinable parts of speech have two NUMBERS; the singular and the plural.

NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective.

Substantives are divided into proper and common.

2. The noun has three GENDERS; the masculine, the feminine, and the neuter.

The genders are, in grammar, distinguished by the articles, *ὁ, ἡ, τό*, respectively; as, *ὁ ἄνδρας*, man, *ἡ γυναίκα*, woman, *τὸ ψωμί*, bread.

3. There are three DECLENSIONS of nouns; the first, second, and third.

4. The **CASES** are four; the nominative, genitive, accusative, and vocative.

NOTE. The *dative* occurs only in some Greek phrases; as *πρὸς τοῦτοις*, *ἐν τούτοις*, *ἐν παρόντι*.

5. All *neuters* have three of their cases alike; the nominative, accusative, and vocative; which cases in the plural always end in *α*.

6. The vocative in the plural is always like the nominative.

FIRST DECLENSION.

§ 31. The following table exhibits the endings of the first declension.

S.	Feminine.		Masculine.	
N.	α	η	ας	ης
G.	ας, ης	ης	α, ου	η, ου
A.	αν, α	ην, η	αν, α	ην, η
V.	α	η	α	η, α
P.				
N.	αι, αις		αι, αις, αῖδεις	αι, αις, αῖδεις, ηῖδεις
G.	ων		ων, αἰδων	ων, αἰδων, ηδων
A.	ας, αις		ας, αις, αῖδεις	ας, αις, αῖδεις, ηῖδεις
V.	αι, αις		αι, αις, αῖδεις	αι, αις, αῖδεις, ηῖδεις

NOTE 1. The endings *αῖδεις* and *ηῖδεις* are borrowed from the third declension. They are sometimes incorrectly written *αἰδαις*, *ηδαις*.

NOTE 2. There are those who write *ιδεις* for *ηδεις*, as *χατσης χατσηδεις*, *χαμάλης χαμάλιδεις*. But as the *η* is part of the root, it ought not to be changed in the plural.

NOTE 3. Some write *εις* in the nominative plural, and *αις* in the accusative; as *ἡ τιμίς, ταις τιμαίς*. The ending *αις* for *ας*, they say, is *Æolic*. But then they ought to change *ους* into *οις* in the second declension, which would be absurd. Further, *αις* was not pronounced *εις* by the *Æolians*.

In reality, the *Romaic* accusative plural in the first declension is the same as the nominative. (Compare all the *neuters*, the *Greek* dual, and the plural of the *Latin* third declension.) We observe, further, that the illiterate generally make no distinction between the nominative and accusative plural in the second declension. Thus, they say *σκοτώσανι ὅλοι τῇ Χριστιανοί*, for *ἐσκοτώσαν ὅλους τοὺς Χριστιανούς*, *they have killed all the Christians*.

§ 32. Feminines in α make the genitive in $\eta\varsigma$. But when α is preceded by a vowel or ρ , they make the genitive in $\alpha\varsigma$.

The mass of the people, however, always make the genitive in $\alpha\varsigma$. And in nouns derived from the third declension (as *παιρίδα*), the genitive never ends in $\eta\varsigma$.

S. ἡ (muse)

N. μουσα

G. μουσ-ης, -ας

A. μουσ-αν, -α

V. μουσα

P. (muses)

N. μουσ-αι, μούσαις

G. μουσῶν

A. μούσ-ας, μούσαις

V. μουσ-αι, μούσαις

S. ἡ (sea)

N. θάλασσα

G. θαλάσσης, θάλασσας

A. θάλασσ-αν, -α

V. θάλασσα

P. (seas)

N. θάλασσ-αι, -αις

G. θαλασσῶν

A. θαλάσσαις, θάλασσαις

V. θάλασσ-αι, -αις

S. ἡ (house)

N. οἰκία

G. οἰκίας

A. οἰκί-αν, -α

V. οἰκία

P. (houses)

N. οἰκί-αι, -αις

G. οἰκιῶν

A. οἰκί-ας, -αις

V. οἰκί-αι, -αις

S. ἡ (joy)

N. χαρά

G. χαρᾶς

A. χαρ-άν, -ά

V. χαρά

P. (joys)

N. χαρ-αί, -αίς

G. χαρῶν

A. χαρ-άς, -αίς

V. χαρ-αί, -αίς

S. ἡ (honor)

N. τιμή

G. τιμῆς

A. τιμ-ήν, -ή

V. τιμή

P. (honors)

N. τιμ-αί, -αίς

G. τιμῶν

A. τιμ-άς, -αίς

V. τιμ-αί, -αίς

NOTE. The following feminines may have *άδεις, άδων*, in the plural:

άδισφ-ή, sister, άδισφάδεις or άδισφάις.

κυρ-ά, lady, almost always κυράδεις.

μάννα, mother, μαννάδεις or μάνναις.

όκά, oká, always όκάδεις.

§ 33. Masculines in *ας* with the circumflex on the last syllable, or with the acute on the penult, generally have *άδες* in the plural.

Masculines in *ης* with the circumflex on the last syllable have *ῆδες* in the plural.

S. ὁ (steward)

N. ταμίης

G. ταμί-ου, -α

A. ταμί-αν, -α

V. ταμία

P. (stewards)

N. ταμί-αι, -αις

G. ταμιῶν, ταμίων

A. ταμί-ας, -αις

V. ταμί-αι, -αις

S. ὁ (priest)

N. παπᾶς

G. παπᾶ

A. παπ-ᾶν, -ᾶ

V. παπᾶ

P. (priests)

N. παπάδες

G. παπάδων

A. παπάδες

V. παπάδες

S. ὁ (elder)

N. γέροντας

G. γέροντα

A. γέροντα

V. γέροντα

P. (elders)

N. γεροντάδες

G. γεροντάδων

A. γεροντάδες

V. γεροντάδες

S. ὁ (disciple)

N. μαθητῆς

G. μαθητ-ῶν, ῆ

A. μαθητ-ήν, -ή

V. μαθητ-ά, -ή

P. (disciples)

N. μαθητ-αι, -άδες

G. μαθητ-ῶν, -άδων

A. μαθητ-άς, -άδες

V. μαθητ-αι, -άδες

S. ὁ (peasant)

N. χωριάτης

G. χωριάτ-ου, -η

A. χωριάτ-ην, -η

V. χωριάτη

P. (peasants)

N. χωριάτ-αι, -αις

G. χωριατῶν, χωριάτων

A. χωριάτ-ας, -αις

V. χωριάτ-αι, -αις

S. ὁ (imam)

N. ιμάμης

G. ιμάμη

A. ιμάμ-ην, -η

V. ιμάμη

P. (imams)

N. ιμάμηδες

G. ιμάμηδων

A. ιμάμηδες

V. ιμάμηδες

S. ὁ (<i>hajee'</i>)	P. (<i>hajees'</i>)
N. χατσῆς	N. χατσῆδες
G. χατσῆ	G. χατσῆδων
A. χατσ-ῆν, -ῆ	A. χατσῆδες
V. χατσῆ	V. χατσῆδες

NOTE 1. The educated often form the vocative singular of nouns in *της*, *μέτης*, and *πόλης*, after the manner of the ancients. (See Soph. Greek Gram. § 31. 4.)

§ 34. 1. Some nouns in *ας* and *ης* unaccented follow the analogy of the second declension in the plural. E. g.

δαίμονας, Pl. δαιμόνοι, δαιμόνων, δαιμόνους, *devil*
 μάστορης, “ μαστόροι, μαστόρων, μαστόρους, *artist*.

2. Some nouns in *ας* and *ης* unaccented, especially proper names, form the plural by changing *ας* and *ης* into *αῖοι*. E. g.

Τσαβέλας, Pl. Τσαβελαῖοι, αἰών, αἰους, *Tsabhelas*
 Κολοκοτρώνης, “ Κολοκοτρωναῖοι, αἰών, αἰους, *Kolocotrones*.

3. A few nouns in *ας* follow the analogy of the second declension in the genitive singular also. E. g.

κόρακας, κοράκων, Pl. κοράκοι, άκων, άκους, *crow*.

NOTE. Πάπας, *the Pope*, has πάπης in the plural. The learned however usually say, or rather write, οἱ πάπαι.

§ 35. Masculines in *ές*, and feminines in *έ*, derived chiefly from the Turkish, are inflected in the following manner.

S. ὁ (<i>coffee</i>)	P. (<i>coffees</i>)
N. καφές	N. καφέδες
G. καφέ	G. καφέδων
A. καφ-έν, -έ	A. καφέδες
V. καφέ	V. καφέδες
S. ἡ (<i>Fatméh</i>)	P. (<i>Fatméhs</i>)
N. Φατμέ	N. Φατμέδες
G. Φατμές	G. Φατμέδων
A. Φατμ-έν, -έ	A. Φατμέδες
V. Φατμέ	V. Φατμέδες

Nouns in *ες* unaccented, as ὁ πάγες, *father*, ὁ Δαπόντες, *Daponte*, have no plural.

SECOND DECLENSION.

§ 36. The following table exhibits the endings of the second declension.

S.	Masculine.	Fem.	Neuter.
N.	ος ους	ος	ον, ο ι
G.	ου ου	ου	ου ιού
A.	ον, ο ουν, ου	ον	ον, ο ι
V.	ι, ο ου	ι	ον, ο ι
P.			
N.	αι	αι	α ια
G.	ων, ωνι, ω	ων	ων, ωνι, ω ιών, ιώνι
A.	ους	ους	α ια
V.	αι	αι	α ια

NOTE 1. The ending *ι* comes, by syncope, from *ιον*: as *ποτήριον*, *cup*; *ῥαβδί*, from *ῥαβδίον*, *stick*.

In Cyprus this ending takes *ν*: as *σιτάριον*, *ῥακίον*, for *σιτάρι*, *wheat*, *ῥακί*, *brandy*. In strictness, however, *ν* is older than *ι*. It may be observed here, that Ptochoprodromus always uses *ν*.

NOTE 2. The *vocative* masculine in *ο* is restricted chiefly to some proper names and national appellatives. E. g.

Πίτερς, Πίτρς for Πίτρι, *Peter*
 Τούρκος, Τούρκο " Τούρκι, *Turk*.

NOTE 3. The endings *ωνι*, *ω*, of the genitive plural are not used by the educated.

§ 37. 1. The greater number of nouns in *ος* are masculine. All nouns in *ον* and *ι* are neuter.

S. ὁ (<i>hare</i>)	P. (<i>hares</i>)
N. λαός	N. λαοί
G. λαοῦ	G. λαῶν
A. λαγόν, -ό	A. λαγούς
V. λαγέ	V. λαγοί
S. ὁ (<i>word</i>)	P. (<i>words</i>)
N. λόγος	N. λόγοι
G. λόγου	G. λόγων
A. λόγον, -ο	A. λόγους
V. λόγε	V. λόγοι

<i>S.</i> ὁ (<i>death</i>)	<i>P.</i> (<i>deaths</i>)
<i>N.</i> θάνατος	<i>N.</i> θάνατοι, θανάτοι
<i>G.</i> θανάτου, θάνατον	<i>G.</i> θανάτων
<i>A.</i> θάνατ-ον, -ο	<i>A.</i> θανάτους
<i>V.</i> θάνατε	<i>V.</i> θάνατοι
<i>S.</i> ἡ (<i>island</i>)	<i>P.</i> (<i>islands</i>)
<i>N.</i> νῆσος	<i>N.</i> νῆσοι
<i>G.</i> νήσου	<i>G.</i> νήσων
<i>A.</i> νήσον	<i>A.</i> νήσους
<i>V.</i> νῆσε	<i>V.</i> νῆσοι
<i>S.</i> τὸ (<i>water</i>)	<i>P.</i> (<i>waters</i>)
<i>N.</i> νερ-όν, -ό	<i>N.</i> νερά
<i>G.</i> νεροῦ	<i>G.</i> νερῶν
<i>A.</i> νερ-όν, -ό	<i>A.</i> νερά
<i>V.</i> νερ-όν, -ό	<i>V.</i> νερά
<i>S.</i> τὸ (<i>sword</i>)	<i>P.</i> (<i>swords</i>)
<i>N.</i> σπαθί	<i>N.</i> σπαθ-ία, -ιά
<i>G.</i> σπαθ-ίου, -ιοῦ	<i>G.</i> σπαθ-ίων, -ιῶν
<i>A.</i> σπαθί	<i>A.</i> σπαθ-ία, -ιά
<i>V.</i> σπαθί	<i>V.</i> σπαθ-ία, -ιά
<i>S.</i> τὸ (<i>ship</i>)	<i>P.</i> (<i>ships</i>)
<i>N.</i> καράβι	<i>N.</i> καράβια
<i>G.</i> καραβ-ίου, -ιοῦ	<i>G.</i> καρβ-ίων, -ιῶν
<i>A.</i> καράβι	<i>A.</i> καράβια
<i>V.</i> καράβι	<i>V.</i> καράβια

NOTE 1. Forms like θάνατου, θανάται, for θανάτου, θάνατοι, are not much used by the educated.

2. All substantives in *ous* are masculine, and want the plural. E. g.

παπούς, *G.* παπού, *A.* παπ-οῦν, -οῦ, *V.* παπού, *grandfather*.

NOTE 2. The ending *ος* is by the mass of the people changed into *ης*, in which case the noun is declined after the analogy of the first declension; as Γιώργ-ης, -η, -ην, -η, from Γιώργιος, *George*.

Some write *ις* for *ης*, inasmuch as the sound *Ις* is formed simply by dropping the *ο* of *ος*. It is evident, however, that there is a change of declension here. Further, this orthography introduces some strange endings, as, Βασίλις for Βασίλης, from Βασίλειος, *Basil*.

NOTE 2. The ending *ος* of *feminines* of this declension is, by the mass of the

people, changed into ω , in which case the analogy of the third declension is followed. E. g.

$\tilde{\alpha}\mu\mu\omega$, G. $\tilde{\alpha}\mu\mu\omega\varsigma$, A. $\tilde{\alpha}\mu\mu\omega$, for $\tilde{\alpha}\mu\mu\omega\varsigma$, sand
 $\tilde{\rho}\acute{\omicron}\delta\omega$, G. $\tilde{\rho}\acute{\omicron}\delta\omega\varsigma$, A. $\tilde{\rho}\acute{\omicron}\delta\omega$, " $\tilde{\rho}\acute{\omicron}\delta\omega\varsigma$, Rhodes.

There are those who write \omicron for ω , as, η "Εγρε \omicron πο, $\tau\tilde{\eta}\varsigma$ "Εγρε \omicron πος, Negroponte,
 η Πάρε \omicron , $\tau\tilde{\eta}\varsigma$ Πάρε \omicron ς, Paros; which looks odd enough.

§ 38. Verbal nouns in $\mu\omicron\nu$ follow the analogy of the third declension in the genitive singular, and in all the cases of the plural.

S. $\tau\acute{o}$ (<i>writing</i>)	P. (<i>writings</i>)
N. γράψιμ-ον, -ο	N. γραψίματα
G. γραψίματος	G. γραψιμάτων
A. γράψιμ-ον, -ο	A. γραψίματα
V. γράψιμ-ον, -ο	V. γραψίματα

NOTE. "Αλογον, horse, $\delta\tilde{\nu}\iota\sigma\epsilon\nu$, dream, and $\pi\rho\acute{\omicron}\sigma\omega\pi\omicron\nu$, face, may follow the analogy of nouns in $\mu\omicron\nu$ in the plural; as, $\acute{\alpha}\lambda\acute{\omicron}\gamma\alpha\tau\alpha$, $\iota\tilde{\nu}\iota\sigma\tau\alpha$, $\pi\rho\sigma\acute{\omega}\tau\alpha\tau\alpha$.

§ 39. A few names of places end in $\omega\varsigma$. They are of the feminine gender, and want the plural. E. g.

$K\tilde{\omega}\varsigma$, G. $K\tilde{\omega}$, A. $K\tilde{\omega}\nu$, Cos
 $K\acute{\epsilon}\omega\varsigma$, G. $K\acute{\epsilon}\omega$, A. $K\acute{\epsilon}\omega\nu$, Ceos or Cea.

The mass of the people, however, follow the analogy of the third declension; as, η $K\tilde{\omega}$, $\tau\tilde{\eta}\varsigma$ $K\tilde{\omega}\varsigma$, $\tau\tilde{\eta}\nu$ $K\tilde{\omega}$.

§ 40. The following nouns, as used by the mass of the people, are masculine in the singular, and neuter in the plural:

$\lambda\acute{o}\gamma\omega\varsigma$, $\lambda\acute{o}\gamma\iota\alpha$, word
 $\mu\upsilon\alpha\lambda\acute{o}\varsigma$, $\mu\upsilon\alpha\lambda\acute{\alpha}$, brain
 $\pi\lambda\omicron\upsilon\tau\iota\varsigma$, $\pi\lambda\omicron\upsilon\tau\eta$, wealth, riches
 $\chi\rho\acute{o}\nu\omega\varsigma$, $\chi\rho\acute{o}\nu\iota\alpha$, year.

THIRD DECLENSION.

§ 41. The terminations of the third declension, that is, the letters added to the root to mark the different cases, are the following.

S.	All Genders.	P.	Masc. & Fem.	Neut.
N.	ς , —	N.	$\iota\varsigma$	α
G.	$\omicron\varsigma$, $\omega\varsigma$	G.	$\omega\nu$	$\omega\nu$
A.	α , ν	A.	$\alpha\varsigma$	α
V.	ς , —	V.	$\iota\varsigma$	α

*Examples.**S.* τὸ (*thing*)*N.* πράγμα*G.* πράγματος*A.* πράγμα*V.* πράγμα*P.* (*things*)*N.* πράγματα*G.* πραγμάτων*A.* πράγματα*V.* πράγματα*S.* ὁ (*giant*)*N.* γίγας*G.* γίγαντος*A.* γίγαντα*V.* γίγα*P.* (*giants*)*N.* γίγαντες*G.* γιγάντων*A.* γίγαντας*V.* γίγαντες*S.* ἡ (*quantity*)*N.* ποσότης*G.* ποσότητος*A.* ποσότητα*V.* ποσότης*P.* (*quantities*)*N.* ποσότητες*G.* ποσοτήτων*A.* ποσότηας*V.* ποσότητες*S.* ἡ (*hope*)*N.* ἐλπίς*G.* ἐλπίδος*A.* ἐλπίδα*V.* ἐλπί*P.* (*hopes*)*N.* ἐλπίδες*G.* ἐλπίδων*A.* ἐλπίδας*V.* ἐλπίδες*S.* ὁ (*crow*)*N.* κόραξ*G.* κόρακος*A.* κόρακα*V.* κόραξ*P.* (*crows*)*N.* κόρακες*G.* κοράκων*A.* κόρακας*V.* κόρακες*S.* ἡ (*fox*)*N.* ἄλωποῦ*G.* ἄλωποῦς*A.* ἄλωπ-οῦν, -οῦ*V.* ἄλωποῦ*P.* (*foxes*)*N.* ἄλωποῦδες*G.* ἄλωπούδων*A.* ἄλωποῦδες*V.* ἄλωποῦδες*S.* ὁ (*fish*)*N.* ἰχθύς*G.* ἰχθύος*A.* ἰχθύς*V.* ἰχθύ*P.* (*fishes*)*N.* ἰχθύες*G.* ἰχθύων*A.* ἰχθύας*V.* ἰχθύες

S. ὁ (<i>vulture</i>)	P. (<i>vultures</i>)
N. γύψ	N. γῦπες
G. γυπός	G. γυπῶν
A. γῦπα	A. γῦπας
V. γύψ	V. γῦπες
S. ἡ (<i>Mary</i>)	
N. Μαριγώ	Nouns in ω,
G. Μαριγῶς	G. ως, have
A. Μαριγώ	no plural.
V. Μαριγώ	
S. ὁ (<i>winter</i>)	P. (<i>winters</i>)
N. χειμῶν	N. χειμῶνες
G. χειμῶνος	G. χειμῶνων
A. χειμῶνα	A. χειμῶνας
V. χειμῶν	V. χειμῶνες
S. ὁ (<i>lion</i>)	P. (<i>lions</i>)
N. λέων	N. λέοντες
G. λέοντος	G. λεόντων
A. λέοντα	A. λέοντας
V. λέον	V. λέοντες

§ 42. The following table exhibits the changeable part of the nominative, and also the gender of nouns of the third declension.

α Gen. ατος, neuter. But γάλα, γάλακτος, *milk*.

αν — ανος masculine, αντος neuter. There are no neuter substantives in αν.

ας — ατος neuter, αδος masculine or feminine.

ειρ — ειρος, only ὁ φθειρ, *louse*, and ἡ χεῖρ, *hand*.

εις — εντος, masculine. No substantives. The numeral εἷς, *one*, has ἐνός.

εν — εντος, neuter. No substantives. The numeral εἷς has ἐνός.

ες — ους, neuter. No substantives.

εὺς — έως, masculine.

ην — ηνος, ενος, masculine, seldom feminine.

ηρ — ηρος, masculine, ερος masculine or feminine. See also below (§ 43. 4).

ης — ητος, ους, masculine or feminine. Abstract nouns in της (as ποσότης) are always feminine.

ι — ιτος, only τὸ μέλι, μέλιτος.

ις — ιδος, ιτος, ιθος, ινος, ιως, commonly feminine, but never neuter.

ξ — κος, γος, χος, commonly masculine, but never neuter. Ἀλώπηξ, ἡ, changes η into ε in the oblique cases, as, ἀλώπεκ-ος, -ες. Νύξ, ἡ, night, has G. νυκτός.

ον — οντος, neuter. Only participles.

ος — ους, neuter.

οῦ — οῦς, feminine. This ending is a modification of the Greek ὦ, G. ὅος, contracted οῦς.

οῦν — οὔντος, neuter participles. The compounds of ποῦς have οδος, as, δίπουν, δίποδος.

ους — οος, only ὁ βοῦς, βοός, and ὁ νοῦς, νοός. The compounds of ποῦς have οδος, as δίπους, δίποδος, twofooted. Names of cities in οῦς are almost always feminine, and have G. οὔντος, as, ἡ Τραπεζοῦς, οὔντος, Trapezus.

υ — εος, neuter. Chiefly adjectives.

υρ — υρος, only τὸ πῦρ, πυρός, fire.

υς — υος, υδος, υνος, εος or εως, masculine or feminine.

ψ — πος, βος, commonly masculine, but never neuter.

ω — οῦς, ως, feminine.

ων — ωνος, ονος, masculine or feminine, οντος masculine, ὦντος masculine or neuter participles, οὔντος masculine participles.

ωρ — ορος, masculine.

ως — ωος, ωτος, masculine.

NOTE 1. The Romaic, as spoken by the mass of the people, changes the accusative singular of feminines, and the accusative plural of masculines, into a new nominative; and then the noun follows the analogy of the first declension. E. g.

λαμπάς, ἄδος — ἡ λαμπάδα	Gen. λαμπάδας, candle
χην, νός — ἡ χήνα	" χήνας, goose
ἐλπίς, ἰδος — ἡ ἐλπίδα	" ἐλπίδας, hope
τιτάν, ἄνος — ὁ τιτάνας	" τιτάνα, Titan
γίγας, αντος — ὁ γίγαντας	" γίγαντα, giant
ἥρως, ως — ὁ ἥρωας	" ἥρωα, hero.

There are those who form only the nominative in this way. E. g.

νύξ — ἡ νύκτα, Gen. νυκτός, νύκτα, νύκτες, νυκτῶν, νύκτας, night.

NOTE 2. The uneducated change ης and ις of feminines into η, and then follow the analogy of the first declension, in all the cases except the genitive plural. E. g.

βαρβαρότης — βαρβαρότη	Gen. βαρβαρότης, barbarity
ἄνοιξις — ἄνοιξη	" ἄνοιξης, the spring.

In words like *ἀναιξ*, some write *ι* instead of *η*, which necessarily introduces the odd genitive in *ις*, as *σῆς ἀναιξίς*.

NOTE 3. The mass of the people change *ις* of masculine nouns into *ης*, and decline the noun after the manner of the first declension. Further, they inflect nouns in *ης* after the analogy of the same declension. E. g.

Πάρις — Πάρις Gen. Πάρις, *Paris*
 Ἄρης — Ἄρης " Ἄρης, *Mars*.

NOTE 4. A few masculines in *ων* change this ending into *ος*, and follow the analogy of the second declension. E. g.

γέρον — γέρας Gen. γέρον, *old man*
 Χάριων — Χάρος " Χάρον, *Death*.

Προιστάς, G. ὠτος, becomes *πρειστός*, *οῦ*, the chief magistrate of a village, or the prior of a monastery.

NOTE 5. The illiterate change *ατος*, of neuters in *α*, into *ατον*. E. g.

γράμμα, G. γραμμαάτου, for *γράμματος*, *letter*.

NOTE 6. Κίρας, τὸ, *horn*, becomes *κίρατον*, *ον*, a noun of the second declension.

§ 43. 1. Nouns in *ης*, *ες*, G. *ους*: *υς*, *υ*, G. *εος*: and *ις*, *εύς*, G. *εως*, are inflected as follows.

S. ὁ, ἡ (true)	P. (true)	S. τὸ (true)	P. (true)
N. ἀληθής	N. ἀληθεῖς	N. ἀληθεῖς	N. ἀληθῆ
G. ἀληθοῦς	G. ἀληθῶν	G. ἀληθοῦς	G. ἀληθῶν
A. ἀληθῆ	A. ἀληθεῖς	A. ἀληθεῖς	A. ἀληθῆ
V. ἀληθεῖς	V. ἀληθεῖς	V. ἀληθεῖς	V. ἀληθῆ
S. ὁ (sweet)	P. (sweet)	S. τὸ (sweet)	P. (sweet)
N. γλυκὺς	N. γλυκεῖς	N. γλυκὺ	N. γλυκέα
G. γλυκέος	G. γλυκέων	G. γλυκέος	G. γλυκέων
A. γλυκύν	A. γλυκεῖς	A. γλυκὺ	A. γλυκέα
V. γλυκὺ	V. γλυκεῖς	V. γλυκὺ	V. γλυκέα
S. ἡ (city)	P. (cities)	S. ὁ (knight)	P. (knights)
N. πόλις	N. πόλεις	N. ἱππεύς	N. ἱππεῖς
G. πόλεως	G. πόλεων	G. ἱππέως	G. ἱππέων
A. πόλιν	A. πόλεις	A. ἱππέα	A. ἱππεῖς
V. πόλι	V. πόλεις	V. ἱππεῦ	V. ἱππεῖς

2. Proper names in *κλῆς* have *κλέους* in the genitive; as ὁ Ἡρακλῆς, G. Ἡρακλέους, *Hercules*.

3. Feminines in *ῶ*, G. *οῦς*, in the plural follow the analogy of the second declension. E. g.

S. *ἡ* (*echo*)

P. (*echoes*)

N. *ἡχώ*

N. *ἡχοί*

G. *ἡχοῦς*

G. *ἡχῶν*

A. *ἡχώ*

A. *ἡχοῦς*

4. *Νοῦς*, *πατήρ*, *μήτηρ*, and *θυγάτηρ*, are inflected in the following manner.

ὁ *νοῦς*, *mind*, G. *νοός*, *νοῦ*, A. *νοῦν*, V. *νοῦ*, Pl. *ρόες*, *ρόων*, *ρόας*, *ρόες*.

ὁ *πατήρ*, *father*, G. *πατρός*, A. *πατέρα*, V. *πάτερ*, Pl. *πατέρες*, *πατέρων*, *πατέρας*, *πατέρες*.

ἡ *μήτηρ*, *mother*, G. *μητρός*, A. *μητέρα*, V. *μῆτερ*, Pl. *μητέρες*, *μητέρων*, *μητέρας*, *μητέρες*.

ἡ *θυγάτηρ*, *daughter*, G. *θυγατρός*, A. *θυγατέρα*, V. *θύγατερ*, Pl. *θυγατέρες*, *θυγατέρων*, *θυγατέρας*, *θυγατέρες*.

INDECLINABLE NOUNS.

§ 44. Indeclinable nouns are those which have but one form for all the genders, numbers, and cases. Such are

1. The names of the *letters* of the alphabet ; as, τὸ, τοῦ *ἄλφα*, *alpha*.

NOTE. The names of letters are sometimes declined ; as, ἡ *λάβδα*, τῆς *λάβδας*, ἡ *λάβδαις*, for τὸ *λάμβδα*, *lambda*.

2. The *cardinal numbers*, from five to one hundred inclusive ; as, οἱ, αἱ, τὰ, τῶν *δέκα*, *ten*.

3. All foreign names not Grecized ; as, ὁ, τοῦ, τὸν, *Μωάμεθ*, *Mohammed*, *Βάσιγγτων*, *Washington*.

ADJECTIVES.

§ 45. 1. In adjectives of three endings, the feminine is always of the first declension ; the masculine and neuter are either of the second, or of the third.

2. Adjectives of two endings are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of one ending are either of the first or of the third declension. As to gender, they are either masculine or feminine.

ADJECTIVES IN *ος* AND *ους*.

§ 46. 1. Adjectives in *ος* have three endings, *ος, η, ον*: as *σοφός, σοφή, σοφόν, wise*.

But when *ος* is preceded by a vowel or by *ρ*, the feminine ends in *α*: as *ἄξιος, ἄξια, ἄξιον, worthy*; *καθαρός, καθαρά, καθαρόν, clean*. The mass of the people, however, make the feminine in *α* only when *ος* is preceded by a vowel.

N.	σοφός	σοφή	σοφ-όν, -ό
G.	σοφοῦ	σοφῆς	σοφοῦ
A.	σοφ-όν, -ό	σοφ-ήν, -ή	σοφ-όν, -ό
V.	σοφέ	σοφή	σοφ-όν, -ό
N.	σοφοί	σοφ-αί, -αίς	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
A.	σοφούς	σοφ-αίς, -αίς	σοφά
V.	σοφοί	σοφ-αί, -αίς	σοφά

N.	ἄξιος	ἄξια, ἄξια	ἄξι-ον, -ο
G.	ἄξιου, ἄξιου	ἄξιας, ἄξιας	ἄξιου, ἄξιου
A.	ἄξι-ον, -ο	ἄξιαν, ἄξιαν	ἄξι-ον, -ο
V.	ἄξιε	ἄξια, ἄξια	ἄξι-ον, -ο
N.	ἄξιοι	ἄξι-αι, -αίς	ἄξια
G.	ἄξιων, ἄξιων	ἄξιων, ἄξιων	ἄξιων, ἄξιων
A.	ἄξιους, ἄξιους	ἄξιας, ἄξιας	ἄξια
V.	ἄξιοι	ἄξι-αι, -αίς	ἄξια

2. When the accent is on the antepenult, the educated commonly make the feminine like the masculine; as *ό, ἡ ἥσυχος, ἥσυχον*. The mass of

the people pay no regard to this rule; as ἡσυχος, ἡσυχῇ, ἡσυχον, *quiet*.

N.	ἡσυχος	ἡσυχ-ον, -ο
G.	ἡσύχου, ἡσυχου	ἡσύχου, ἡσυχου
A.	ἡσυχ-ον, -ο	ἡσυχ-ον, -ο
V.	ἡσυχε	ἡσυχ-ον, -ο
N.	ἡσυχοι	ἡσυχᾱ
G.	ἡσύχων, ἡσυχων	ἡσύχων, ἡσυχων
A.	ἡσύχους, ἡσυχους	ἡσυχᾱ
V.	ἡσυχοι	ἡσυχᾱ

NOTE. With the mass of the people, the *accent* of the masculine nominative of adjectives in *ος* never changes its place.

§ 47. Adjectives in *ους* have three endings, *ους*, *ῃ*, *ουν*: as χρυσοῦς, χρυσῇ, χρυσοῦν, *golden*.

When *ους* is preceded by *ρ*, the feminine ends in *ᾱ*: as ἀργυροῦς, ἀργυρᾱ, ἀργυροῦν.

N.	χρυσοῦς	χρυσῇ	χρυσοῦν
G.	χρυσοῦ	χρυσῆς	χρυσοῦ
A.	χρυσοῦν	χρυσῇν	χρυσοῦν
N.	χρυσοῖ	χρυσᾱῖ	χρυσᾱ
G.	χρυσῶν	χρυσῶν	χρυσῶν
A.	χρυσοῦς	χρυσᾱς	χρυσᾱ

NOTE. The mass of the people invariably change *ους*, *ῃ*, *ουν*, into *ές*, *ή*, *όν* or *ό*: as χρυσές, χρυσή, χρυσό: ἀπλές, ἀπλή, ἀπλό.

ADJECTIVES IN *ης*.

§ 48. Adjectives in *ης* have two endings, *ης* and *ες*: as ὁ, ἡ ἀληθής, τὸ ἀληθές, *true*, for the inflection of which, see above (§ 43. 1).

NOTE. Adjectives in *ης* are used chiefly by the learned. The uneducated change the declension, or use a synonyme; as ἀμαθός, *η*, *ο*, for ἀμαθής, *ignorant*; ἀληθινός, *ή*, *ό*, for ἀληθής.

ADJECTIVES IN *υς*.

§ 49. Adjectives in *υς* have three endings, *υς*, *εια*, *υ*: as, γλυκύς, γλυκεῖα, γλυκύ, *sweet*.

N.	γλυκύς	γλυκ-εῖα, -εῖά	γλυκύ
G.	γλυκ-έος, -ῦ, -ουῦ	γλυκ-εῖας, -εῖας	γλυκέος
A.	γλυκ-ύν, -ύ	γλυκ-εῖαν, -εῖά	γλυκύ
V.	γλυκύ	γλυκ-εῖα, -εῖά	γλυκύ
N.	γλυκεῖς	γλυκ-εῖαι, -εῖαις	γλυκ-έα, -εῖα
G.	γλυκέων	γλυκειῶν	γλυκέων
A.	γλυκεῖς	γλυκ-εῖας, -εῖαις	γλυκ-έα, -εῖα
V.	γλυκεῖς	γλυκ-εῖαι, -εῖαις	γλυκ-έα, -εῖα

The endings νοῦ, εἰά, εἰās, εἰαῖς, εἰά, are always contracted by synizesis.

ADJECTIVES IN *ων*, AND PARTICIPLES IN *ας*, *εις*, *ων*.

§ 50. Adjectives in *ων*, G. *onos*, have two endings, *ων*, *ον*: as *ὁ, ἡ δεισιδαίμων*, τὸ δεισιδαῖμον, *superstitious*.

N.	δεισιδαίμων	δεισιδαῖμον
G.	δεισιδαίμονος	δεισιδαίμονος
A.	δεισιδαίμονα	δεισιδαῖμον
V.	δεισιδαῖμον	δεισιδαῖμον
N.	δεισιδαίμονες	δεισιδαίμονα
G.	δεισιδαιμόνων	δεισιδαιμόνων
A.	δεισιδαίμονας	δεισιδαῖμονα
V.	δεισιδαίμονες	δεισιδαῖμονα

§ 51. 1. Participles in *ας* have three endings, *ας*, *ασα*, *αν*: as *γράφας*, *γράφασα*, *γράφαν*, *writing*.

N.	γράφας	γράφασα	γράφαν
G.	γράψαντος	γραψάσης	γράψαντος
A.	γράψαντα	γράψασαν	γράψαν
V.	γράφας	γράφασα	γράφαν

So *πᾶς*, *all*, the only adjective in *ας*, G. *αντος*: *πᾶς*, *πᾶσα*, *πᾶν*, G. *παντός*, *πάσης*, *παντός*, A. *πάντα*, *πᾶσαν*, *πᾶν*, Pl. *πάντες*, *πᾶσαι*, *πάντα*, G. *πάντων*, *πασῶν*, *πάντων*, A. *πάντας*, *πάσας*, *πάντα*.

2. Participles in εἰς have three endings, εἰς, εἶσα, ἐν: as γραφθεῖς, γραφθεῖσα, γραφθέν, *having been written*.

N.	γραφθεῖς	γραφθεῖσα	γραφθέν
G.	γραφθέντος	γραφθείσης	γραφθέντος
A.	γραφθέντα	γραφθεῖσαν	γραφθέν
V.	γραφθεῖς	γραφθεῖσα	γραφθέν
N.	γραφθέντες	γραφθεῖσαι	γραφθέντα
G.	γραφθέντων	γραφθεῖσων	γραφθέντων
A.	γραφθέντας	γραφθεῖσας	γραφθέντα
V.	γραφθέντες	γραφθεῖσαι	γραφθέντα

3. Participles in ὦν have three endings, ὦν, οὔσα, ον: as γράφων, γράφουσα, γράφον, *writing*.

But participles in ὦν (circumflexed) have ὦν, οὔσα or ὠσα, οὔν or ὠν: as πατῶν, πατουῖσα, πατουῖν, *treading*; τιμῶν, τιμῶσα, τιμῶν, *honoring*.

N.	γράφων	γράφουσα	γράφον
G.	γράφοντος	γραφούσης	γράφοντος
A.	γράφοντα	γράφουσαν	γράφον
V.	γράφων	γράφουσα	γράφον
N.	γράφοντες	γράφουσαι	γράφοντα
G.	γράφόντων	γραφουσῶν	γράφόντων
A.	γράφοντας	γραφούσας	γράφοντα
V.	γράφοντες	γράφουσαι	γράφοντα

N.	πατῶν	πατουῖσα	πατουῖν
G.	πατουῖντος	πατούσης	πατουῖντος
A.	πατουῖντα	πατουῖσαν	πατουῖν
V.	πατῶν	πατουῖσα	πατουῖν
N.	πατουῖντες	πατουῖσαι	πατουῖντα
G.	πατουῖντων	πατουσῶν	πατουῖντων
A.	πατουῖντας	πατουῖσας	πατουῖντα
V.	πατουῖντες	πατουῖσαι	πατουῖντα

N.	τιμῶν	τιμῶσα	τιμῶν
G.	τιμῶντος	τιμώσης	τιμῶντος
A.	τιμῶντα	τιμῶσαν	τιμῶν
V.	τιμῶν	τιμῶσα	τιμῶν

N.	τιμῶντες	τιμῶσαι	τιμῶντα
G.	τιμώντων	τιμωσῶν	τιμώντων
A.	τιμῶντας	τιμώσας	τιμῶντα
V.	τιμῶντες	τιμῶσαι	τιμῶντα

Μεγάλος and Πολύς.

§ 52. These two adjectives, *μεγάλος*, *great*, and *πολύς*, *much*, *many*, are inflected as follows :

N.	μεγάλος, μέγας	μεγάλη	μεγάλ-ον, -ο, μέγα
G.	μεγάλου	μεγάλης	μεγάλου
A.	μεγάλ-ον, -ο	μεγάλ-ην, -η	μεγάλ-ον, -ο, μέγα
V.	μεγάλε	μεγάλη	μεγάλ-ον, -ο, μέγα
N.	μεγάλοι	μεγάλ-αι, -αις	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
A.	μεγάλους	μεγάλ-ας, -αις	μεγάλα
V.	μεγάλοι	μεγάλ-αι, -αις	μεγάλα
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
A.	πολ-ύν, -ύ	πολλ-ήν, -ή	πολύ
N.	πολλοί	πολλ-αί, -αίς	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
A.	πολλούς	πολλ-άς, -αίς	πολλά

COMPARISON OF ADJECTIVES.

§ 53. 1. Adjectives in *ος* are compared by dropping *s* and annexing *τερος* for the comparative, and *τατος* for the superlative.

When *ος* is preceded by *α*, *ε*, *ι*, *ο*, or *υ*, either with or without an intervening consonant, the *ο* in the final syllable of the positive generally becomes *ω*. E. g.

πολυάνθρωπος, *populous*, πολυανθρωπότερος, πολυανθρωπότατος
 πικρός, *bitter*, πικρότερος, πικρότατος
 ἅγιος, *holy*, ἁγιώτερος, ἁγιώτατος
 ἀγαθός, *good*, ἀγαθώτερος, ἀγαθώτατος
 σοφός, *wise*, σοφώτερος, σοφώτατος
 ἔνδοξος, *glorious*, ἐνδοξότερος, ἐνδοξότατος.

2. Adjectives in *οὗς* (contracted from the Greek *όος*) annex *τερος* and *τατος* to the nominative. E. g.

ἀπλοῦς, simple, *ἀπλούστερος*, *ἀπλούστατος*.

§ 54. Adjectives in *ης*, G. *ους*, are compared by changing *ης* into *έστερος*, *έστατος*. E. g.

ἀληθής, true, *ἀληθέστερος*, *ἀληθέστατος*.

§ 55. Adjectives in *υς*, G. *εος*, drop *s* and annex *τερος*, *τατος*. E. g.

βαθύς, deep, *βαθύτερος*, *βαθύτατος*.

§ 56. Adjectives in *ων*, G. *ονος*, change this ending into *ονέστερος*, *ονέστατος*. E. g.

δεισιδαίμων, superstitious, *δεισιδαιμονέστερος*, *δεισιδαιμονέστατος*.

ANOMALOUS COMPARISON.

§ 57. The following adjectives are more or less anomalous in their comparison.

ἀνώτερος, upper, *ἀνώτατος*, uppermost, from the adverb *ἄνω*, up. *κακός*, bad, *κακώτερος* or *χειρότερος* sometimes *κακήτερος*, *κακώτατος*.

καλός, good, *καλήτερος* or *καλλιώτερος* (neuter *κάλλιον*), *καλώτατος* and *κάλλιστος*.

κατώτερος, lower, *κατώτατος*, lowest, from the adverb *κάτω*, down. *κοινός*, short, *κοινότερος* or *κοινήτερος*, *κοινότατος*.

μεγάλος, great, large, *μεγαλήτερος* or *μεγαλειότερος*, *μεγαλώτατος*. *πολύς*, much, *πλειότερος* or *περισσότερος*, *πολλότατος*.

προκομμένος, learned, *προκομμενέστερος*, *προκομμενέστατος*.

πρῶτος, first, *προιήτερος*, before, first.

τρανός, big, *τρανήτερος*.

χονδρός, thick, *χονδρότερος* or *χονδρήτερος*, *χονδρότατος*.

NOTE. Many, supposing that *ήτερος* was formed from the Greek *αίτερος*, write an iota subscript under the η: as *καλήτερος*, *χονδρήτερος*. In reality, however, this ending presupposes a positive in *υς*. Indeed, this is actually the case in some adjectives; thus, *μακρός*, *ελαφρός* are, by the mass of the people, changed into *μακρῦς*, *ελαφρῦς*: on the other hand, *γλυκύς* becomes *γλυκός*.

NUMERALS.

CARDINAL NUMBERS.

§ 58. The cardinals *ένας*, *one*, *τρεις*, *three*, and *τέσσαρες*, *four*, are declined as follows:

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	ένας, εἷς	μία, μιά	ένα, έν
G.	ένα, ενός	μιάς	ένός
A.	ένα, έναν, ένανς	μύ-αν, -α, μιά	ένα, έν

*Masc. & Fem.**Neut.*

N. τρεις

τρία

G. τριών

τριών

A. τρεις

τρία

*Masc. & Fem.**Neuter.*

N. τέσσ-αρες, -ερες, -εροι

τέσσ-αρα, -ερα

G. τεσσάρων, τέσσερων

τεσσάρων, τέσσερων

A. τέσσ-αρας, -ερες, -ερους

τέσσ-αρα, -ερα

The accusative *τέσσερους* is masculine only.

§ 59. The cardinal numbers from five to one hundred inclusive, and also *δύο*, *two*, are indeclinable.

Except *δεκατρείς* and *δεκατέσσαρες*, which are declined like *τρεις* and *τέσσαρες* respectively.

2. δύο	16. δεκάξ, δεκάξη
5. πέντε	17. δεκαεπτά, δεκαφτά
6. έξ, έξη	18. δεκαοκτώ, δεκοχτώ
7. επτά, έφτά	19. δεκαεννέα, δεκαεννιά
8. οκτώ, όχτώ	20. είκοσι
9. έννέα, έννιά	21. είκοσι ένας
10. δέκα	30. τριάκοντα, τριάντα
11. ένδεκα	40. τεσσαράκοντα, σαράντα
12. δώδεκα	50. πενήκοντα, πενήντα
13. δεκατρ-είς, -ία	60. εξήκοντα, εξήντα
14. δεκατέσσαρ-ες, -α	70. εβδομήκοντα, εβδομήντα
15. δεκαπέντε	80. ογδοήκοντα, ογδοήντα

90. ἐννεήκοντα, ἐννεήντα
 100. ἑκατόν
 200. διακόσιοι, αἱ, α
 300. τριακόσιοι, αἱ, α
 400. τετρακόσιοι, αἱ, α
 500. πεντακόσιοι, αἱ, α

600. ἑξακόσιοι, αἱ, α
 700. ἑπτακόσιοι, αἱ, α
 800. ὀκτακόσιοι, αἱ, α
 900. ἐννεακόσιοι, αἱ, α
 1000. χίλιοι, αἱ, α
 1,000,000. μιλιούνη, ἰου

Thousands are formed by means of the substantive ἡ χιλιάς, ἄδος, and the cardinals; as, δύο χιλιάδες, *two thousand*; δεκαπέντε χιλιάδες, *fifteen thousand*.

§ 60. ORDINAL NUMBERS.

1st. πρῶτος, ἡ, ὄν
 2d. δεύτερος, α, ὄν
 3d. τρίτος, ἡ, ὄν
 4th. τέταρτος, ἡ, ὄν
 5th. πέμπτος, ἡ, ὄν
 6th. ἕκτος, ἡ, ὄν
 7th. ἑβδομος, ἡ, ὄν
 8th. ὀγδοος, ἡ, ὄν
 9th. ἔννατος, ἡ, ὄν
 10th. δέκατος, ἡ, ὄν
 11th. ἑνδέκατος, ἡ, ὄν
 12th. δωδέκατος, ἡ, ὄν
 13th. δέκατος τρίτος
 14th. δέκατος τέταρτος
 15th. δέκατος πέμπτος
 16th. δέκατος ἕκτος
 17th. δέκατος ἑβδομος
 18th. δέκατος ὀγδοος
 19th. δέκατος ἔννατος

20th. εἰκοστός, ἡ, ὄν
 21st. εἰκοστὸς πρῶτος
 30th. τριακοστός, ἡ, ὄν
 40th. τεσσαρακοστός, ἡ, ὄν
 50th. πενηκοστός, ἡ, ὄν
 60th. ἑξηκοστός, ἡ, ὄν
 70th. ἑβδομηκοστός, ἡ, ὄν
 80th. ὀγδοηκοστός, ἡ, ὄν
 90th. ἐννεηκοστός, ἡ, ὄν
 100th. ἑκατοστός, ἡ, ὄν
 200th. διακοσιοστός, ἡ, ὄν
 300th. τριακοσιοστός, ἡ, ὄν
 400th. τετρακοσιοστός, ἡ, ὄν
 500th. πεντακοσιοστός, ἡ, ὄν
 600th. ἑξακοσιοστός, ἡ, ὄν
 700th. ἑπτακοσιοστός, ἡ, ὄν
 800th. ὀκτακοσιοστός, ἡ, ὄν
 900th. ἐννεακοσιοστός, ἡ, ὄν
 1000th. χιλιοστός, ἡ, ὄν

MULTIPLICATIVES.

§ 61. The multiplicatives are formed by dropping the final vowel of the cardinal, and annexing *απλοῦς*. Except the first four and ἑκατονταπλοῦς, *hundredfold*. E. g.

μονός, ἡ, ὄν, *single*

διπλοῦς, ἡ, οὖν, or διπλός, ἡ, ὄν, *double*

τριπλοῦς, or τριπλός, *triple*
 τετραπλοῦς, *fourfold*
 πενταπλοῦς, *fivefold*.

ARTICLE.

§ 62. The article ὁ, *the*, is declined in the following manner.

S.	M.	F.	N.	P.	M.	F.	N.
N.	ὁ	ἡ	τό	N.	οἱ	αἱ, ἡ	τά
G.	τοῦ	τῆς	τοῦ	G.	τῶν	τῶν	τῶν
A.	τόν, τό	τήν, τή	τό	A.	τούς	τάς, ταῖς	τά

For the forms τό, τή, for τόν, τήν, see above (§ 24. N. 2).

NOTE 1. The uneducated change τῆς, τούς, ταῖς, into τσῆ: as, τσῆ μάννας, τσῆ ἀνδρώπου, τσῆ πίττας.

This change takes place also when the article is used as a pronoun.

These three articles first become σς by syncope, and then τσῆ by paragoge.

NOTE 2. In some parts of Greece (as in Thessaly) the uneducated use ἡ for ὁ: as ἡ ἀντρας, ἡ Γιόρς, for ὁ ἀνδρας, ὁ Γιώργιος.

PRONOUN.

§ 63. There are eight kinds of pronouns; the personal, reflexive, reciprocal, possessive, interrogative, indefinite, demonstrative, and relative.

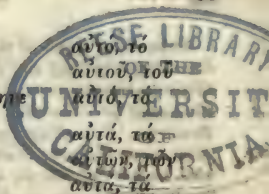
Of these, the first three are called *substantive*, and the rest, *adjective* pronouns.

PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, *I*, ἡμεῖς, *we*, ἐσύ, *thou*, ἐσεῖς, *you*, and αὐτός, ἡ, ὁ, *he, she, it, they*.

N.	ἐγώ	N.	ἡμεῖς, ἐμεῖς
G.	μοῦ	G.	ἡμῶν, μᾶς
A.	ἐμένα, ἐμέ, μέ, ἐμέναν	A.	ἡμᾶς, μᾶς
N.	ἐσύ, σύ	N.	ἐσεῖς, σεῖς
G.	σοῦ	G.	ὑμῶν, σᾶς
A.	ἐσένα, ἐσέ, σέ, ἐσέναν	A.	ἐσᾶς, σᾶς

N.	αὐτός, τός	αὐτή
G.	αὐτοῦ, τοῦ	αὐτῆς, τῆς
A.	αὐτόν, τόν, τονε	αὐτήν, τήν, τη
N.	αὐτοί	αὐτ-αί, -αῖς
G.	αὐτῶν, τῶν, τούς	αὐτῶν, τῶν
A.	αὐτούς, τούς	αὐτ-άς, -αῖς



It has already been remarked, that *μοῦ, μέ, μᾶς, σοῦ, σέ, σᾶς*, and all the cases of *τός*, are either *enclitic* or *proclitic* (§§ 9–11).

NOTE 1. Formerly the Greeks said also *ἰμίν, ἰσίν*, (for *ἰμί, ἰσί*), which forms are at present confined to some proverbial expressions.

NOTE 2. The uneducated form some of the oblique cases of the masculine and neuter of *αὐτός*, as if the nominative were *αὐτεῦνος* or *αὐτευνός*: as, G. *αὐ-τευνεῦ, αὐτευνῶν*, A. *αὐτευναν, αὐτευνούς*.

They use also *αὐτῆνος, αὐτηνή* or *αὐτήνη, αὐτῆνο, G. αὐτήνου, αὐτηνῆς*, &c.

NOTE 3. The nominatives *τός, τό, τά*, are used only in the expressions *εἶναι τος, is he? εἶναι το, is it?* and *νά τος, here or there he is, νά το, here it is, νά τα, here they are*.

The nominative feminine of the enclitic *τός* would regularly be *τή*, but the mass of the people pronounce it *τήν*: as, *ποῦ 'ναί την; where is she? νά την, here she is*.

Further, these nominatives are used only in conversation.

NOTE 4. The genitive *τούς* (Cretan *τάς*) may be used also as feminine and neuter.

§ 65. A compound personal pronoun is formed by subjoining the enclitic genitive of the personal pronoun to the indeclinable expression *τοῦ λόγου*. It regularly denotes respect, and is used chiefly in the nominative and accusative.

Sing.	N. A.	τοῦ λόγου μου, <i>I, me</i>
		τοῦ λόγου σου, <i>thou, thee</i>
		τοῦ λόγου του or της, <i>he, him, or she, her</i>
Plur.	N. A.	τοῦ λόγου μας, <i>we, us</i>
		τοῦ λόγου σας, <i>you</i>
		τοῦ λόγου των or τους, <i>they, them</i>

After the preposition *διά*, the accusative may drop the article; as, *διὰ λόγου σου, about you, sir*.

NOTE. The origin of the expression *τεῷ λόγῳ* is obscure. We may suppose that originally they said *ὁ λόγος*, *reason, argument, learning*, and used it in addressing the *learned*; for example, they might have said, *ὁ λόγος σου*, *Your Eloquence or Oratorship or Doctorship*, just as the English now say, *Your Reverence, Your Excellency, &c.* In the course of time, the genitive took the place of all the other cases. The formation of this pronoun may be compared with that of such names as *Williams, Andrews*, from the expressions *at William's, at Andrew's*, sc. *house*, or rather *tavern*.

§ 66. 1. An *emphatic nominative* is formed by subjoining the enclitic genitive of the personal pronoun to *αὐτός* (also *ἁπατός*), or to *μόνος* (also *μοναχός* or *μονάχος*), *self*. E. g.

αὐτός μου, αὐτή μου, I myself
μόνος μου, μόνη μου, I myself
αὐτός σου, αὐτή σου, thou thyself.

2. Further, an *emphatic pronoun* may be formed by subjoining *ὁ ἴδιος* to the personal pronoun. E. g.

ἐγὼ ὁ ἴδιος, I myself
ἐσένα τὸν ἴδιον, thee thyself
αὐτὸ τὸ ἴδιον, it itself.

REFLEXIVE PRONOUN.

§ 67. The reflexive pronoun is formed by subjoining the enclitic genitive of the personal pronoun to the expressions *τοῦ ἑαυτοῦ* and *τὸν ἑαυτόν*, *self*.

The nominative case is wanting. The genitive is not much used.

Singular.

G.	τοῦ ἑαυτοῦ μου,	<i>of myself</i>
A.	τὸν ἑαυτόν μου,	<i>myself</i>
G.	τοῦ ἑαυτοῦ σου,	<i>of thyself</i>
A.	τὸν ἑαυτόν σου,	<i>thyself</i>
G.	τοῦ ἑαυτοῦ του, της, του,	<i>of himself, of herself, of</i>
		<i>itself</i>
A.	τὸν ἑαυτόν του, της, του,	<i>himself, herself, itself</i>

*Plural.*G. τοῦ ἑαυτοῦ μας, *of ourselves*A. τὸν ἑαυτιόν μας, *ourselves*G. τοῦ ἑαυτοῦ σας, *of yourselves*A. τὸν ἑαυτιόν σας, *yourselves*G. τοῦ ἑαυτοῦ των, *of themselves*A. τὸν ἑαυτιόν των, *themselves*

NOTE 1. Many writers use the Greek reflexive pronoun (Greek Gram. § 66).

NOTE 2. In the *first person singular*, some use ἑμαυτοῦ, ἑμαυτόν, instead of ἑαυτοῦ, ἑαυτόν : thus, τοῦ ἑμαυτοῦ μου, τὸν ἑμαυτόν μου.

RECIPROCAL PRONOUN.

§ 68. The reciprocal pronoun is formed by means of the nominative ὁ *ένας* or *εἷς*, *the one*, and the oblique cases of ὁ *ἄλλος*, *the other*.

For examples, see Syntax.

Some writers use the Greek ἀλλήλων, ους, ας, α (Greek Gram. § 72).

POSSESSIVE PRONOUN.

§ 69. The possessive pronoun is formed by subjoining the enclitic genitive of the personal pronoun to the adjective ἐδικός (or ἰδικός).

The adjective denotes the thing or things possessed, and the genitive of the pronoun denotes the possessor or possessors. E. g.

N. ἐδικός μου,	ἐδική μου,	ἐδικόν μου,	<i>my, mine</i>
ἐδικός μας,	ἐδική μας,	ἐδικόν μας,	<i>our, ours</i>
ἐδικός σου,	ἐδική σου,	ἐδικόν σου,	<i>thy, thine</i>
ἐδικός σας,	ἐδική σας,	ἐδικόν σας,	<i>your, yours</i>
G. ἐδικοῦ μου,	ἐδικῆς μου,	ἐδικοῦ μου,	<i>of my</i>
ἐδικοῦ μας,	ἐδικῆς μας,	ἐδικοῦ μας,	<i>of our</i>
A. ἐδικόν μου,	ἐδικήν μου,	ἐδικόν μου,	<i>my, mine</i>
ἐδικόν μας,	ἐδικήν μας,	ἐδικόν μας,	<i>our, ours.</i>

INTERROGATIVE PRONOUN.

§ 70. The interrogative pronouns are τίς and ποῖος, *who? which? what?*

Ποῖος is declined like ἄξιος (46. 1): thus, ποῖος, ποία, ποῖον, G. ποῖον, ποίας, &c.

Τίς is inflected as follows:

S.	M. & F.	N.	P.	M. & F.	N.
N.	τίς	τί	N.	τινες	τίνα
G.	τίνος	τίνος	G.	τινων	τινων
A.	τίνα	τί	A.	τινας	τίνα

The neuter τί may also be used as masculine and feminine: further, it may stand for the plural; as, τί ἄνθρωποι; *what men?* τί γυναῖκες; *what women?* τί πουλιά; *what birds?*

NOTE. The uneducated form some of the cases of ποῖος as if the nominative were ποικνός: as, G. ποικνῆς, for ποίας.

INDEFINITE PRONOUN.

§ 71. The indefinite pronouns are τίς, κἀνένας or κἀνείς, κἀποῖος, κἀτι, μερικοί, and τίποτε.

Τίς, *a certain, certain*, is declined like the interrogative τίς, except that the dissyllabic forms take the tone on the last syllable:

S.	M. & F.	N.	P.	M. & F.	N.
N.	τίς, τινάς	τί	N.	τινές	τινά
G.	τινός	τινός	G.	τινῶν	τινῶν
A.	τινά	τί	A.	τινάς	τινά

Κἀνένας or Κανείς, *any, anybody, any one*, is inflected like the numeral ἕνας or εἷς: thus, κἀνένας, κἀμμία, κἀνέν, G. κἀνερός, κἀμμιᾶς, A. κἀνένα, κἀμμίαν, κἀνέν.

Κἀποῖος, *a certain, somebody, some one*, is declined like ἄξιος: its accent always remains on the antepenult: thus, κἀποῖος, κἀποία, κἀποῖον, G. κἀποῖου, κἀποίας, A. κἀποῖον, κἀποίαν, Pl. κἀποιοι, κἀποιαίς, κἀποία, G. κἀποίων, &c.

Κἀτι, *some, something*, is indeclinable.

Μερικοί, αἱ, ἄ, *some*, inflected like the plural of σοφός.

Τίποτε, *any, anything*, indeclinable.

NOTE 1. In the time of Ptochoprodromus, *ἐκῆποιος, ἐκῆτι*, were used for *ἐκῆποιος, ἐκῆτι*: that is, the article *ἐ* was prefixed to *ἐκῆποιος, ἐκῆτι*.

NOTE 2. The uneducated form some of the cases of *ἐκῆποιος*, as if the nominative were *ἐκῆποιανός*: as, G. *ἐκῆποιανού, ἐκῆποιανῆς*.

DEMONSTRATIVE PRONOUN.

§ 72. The demonstrative pronouns are *τοῦτος* (also *ἐτοῦτος*), *this*, and *ἐκεῖνος* (also *κεῖνος*), *that*.

N.	τοῦτος, οὗτος	τούτη, αὕτη	τοῦτο
G.	τούτου	τούτης, ταύτης	τούτου
A.	τούτον	τούτην, ταύτην	τοῦτο
N.	τούτοι, οὗτοι	τούταις, αὗται	τούτα, ταῦτα
G.	τούτων	τούτων	τούτων
A.	τούτους	τούταις, ταύτας	τούτα, ταῦτα

The forms *οὗτος, οὗτοι, αὕτη, ταύτης, ταύτην, αὗται, ταύτας*, and *ταῦτα*, are very little used in conversation.

N.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
G.	ἐκείνου	ἐκείνης	ἐκείνου
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο
N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκείνων	ἐκείνων	ἐκείνων
A.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

NOTE 1. The Heptanesians (that is, the natives of the Ionian islands) drop the *ν* of *ἐκείνος*, and place the tone on the last syllable; as *ἐκειός, ἐκειά, ἐκειό*.

NOTE 2. The uneducated accent the last syllable of the genitive of *ἐκείνος*: thus, *ἐκείνου, ἐκείνης, ἐκείνων*.

NOTE 3. In some parts of Greece (as in Thessaly) they annex the syllable *ιά* to the demonstrative pronouns, for the sake of emphasis; as, *τουτοσιά, this here, ἐκεινοιά, that there*. (Compare the Greek *οὗτοςί, ἐκεῖνοςί*.)

NOTE 4. The uneducated form some of the oblique cases of *τοῦτος*, as if the nominative were *τουτουσός, τουτηνή*: as, G. *τουτουσού, τουτηνῆς*.

§ 73. The indefinite demonstrative pronouns *δεῖνα* and *τάδε, such-a-one, so and so, what-do-ye-call-him*, are indeclinable.

The genitive of *δεῖνα*, however, is either *δεῖνα* or *δεῖνος*.

NOTE. *Τάδε* is evidently the nominative neuter plural of the Greek *ἑδι*.

RELATIVE PRONOUN.

§ 74. The relative pronouns are ὁ ὅποιος, ὁποῦ, ὅποιος, ὅποιοςδήποτε, and ὅστις, ὅ τι.

Ὁ ὅποιος, *who, which, the which*, is formed by prefixing the article ὁ to the adjective ὅποιος, both of which are declined. Thus, ὁ ὅποιος, ἡ ὅποια, τὸ ὅποιον, G. τοῦ ὁποίου, τῆς ὁποίας, &c.

Ὁποῦ, *that, who, which*, is indeclinable. In certain proverbial phrases it takes the accent on the penult; thus, ὅπου, in which case it is equivalent to ὅποιος, *whoever, he who*.

Ὅποιος, ὅποια, ὅποιον, *whoever, whosoever, whatsoever, he who*, does not shift the accent.

Ὅποιοςδήποτε, ὅποιαδήποτε, ὅποιονδήποτε, is formed by annexing δῆποτε to ὅποιος. In signification it is a little stronger than the simple ὅποιος.

Ὅστις, ἥτις, Pl. οἵτινες, αἵτινες, *who, which, whoever, whosoever*, is used only in the nominative.

Ὅ τι (also ὅ, τι), *whatever, whatsoever*, is the neuter of the preceding, and is used for all genders, numbers, and cases.

NOTE 1. Some writers use ὅτινες, ὅτινα, as the genitive and accusative of ὅστις, but always in the sense of *whoever, whosoever*.

NOTE 2. The uneducated form some of the cases of ὅποιος as if the nominative were ὁποιανός: as, G. ὁποιανοῦ, ὁποιανῆς.

NOTE 3. The indeclinable ὁποῦ is nothing more nor less than the adverb ὁπου, *where*, used as a pronoun. Compare the English *where* in the compounds *whence, wherewith, &c.*

It should be remembered, that the Greek word for *where* is ὅπου, with the accent on the penult, which in Romaic regularly means *wherever, wheresoever, or whoever, whosoever, he who*. (See above.)

§ 75. PRONOMINAL ADJECTIVES.

Ἄλλος, η, ο, *other, another*. The uneducated form some of the cases as if the nominative were ἄλλουνός, ἄλληνή: as, G. ἄλλουνοῦ, ἄλληνῆς.

Ἰδιος, α, ον, *same, self*, is always preceded by the article.

Κάθε, *every, each*, indeclinable.

Καθένας or *Καθεὶς*, *every one*, is inflected like the numeral *ένας* or *εἷς* : thus, *καθένας*, *καθεμία*, *καθέν*, G. *καθενός*, *καθεμιᾶς*, A. *καθένα*, *καθεμίαν*, *καθέν*.

Κᾶμποσος or *Καμπόσος*, *η*, *ον*, *some*. The first form never changes the place of the accent. Formerly it was *όκᾶποσος*.

Ὅποῖος, *α*, *ον*, *as, such as*, corresponds to *τοιούτος*.

Ὅσος or *Ὀπόσος*, *η*, *ον*, *as, as much as*, in the plural, *as many as*, corresponds to *τόσος* or *τοιούτος*.

Πόσος, *η*, *ον*, *how much*, in the plural, *how many*.

Τέτιος, *α*, *ον*, equivalent to *τοιούτος*. It never changes the place of its accent.

Τοι-ούτος, *-αύτη*, *-ούτον*, *such*, G. *-ούτον*, *-αύτης*, *-ούτου*, A. *-ούτον*, *-αύτην*, *-ούτον*, Pl. *-ούτοι*, *-αῦται*, *-αὐτα*, G. *-ούτιων*, A. *-ούτους*, *-αύτας*, *-αὐτα*.

Τόσος, *η*, *ον*, *so much*, in the plural, *so many*.

Τοσ-ούτος, *-αύτη*, *-ούτον*, equivalent to *τόσος*. It is inflected like *τοιούτος*.

VERB.

§ 76. 1. The verb has two VOICES; the active and the passive.

2. There are three MOODS; the indicative, subjunctive, and imperative.

NOTE. In Romaic, the Greek *infinitive* may be used as a noun, in which case it is always preceded by the article; as, *τὸ ἔχειν*, *property*, *τὸ λέγειν*, *saying*, *talk*, *τὸ μάχεσθαι*, *fighting*.

3. There are six TENSES; the present, imperfect, aorist, future, perfect, and pluperfect.

4. The imperfect, pluperfect, and future, occur only in the indicative mood.

5. There are three PERSONS; the first, second, and third.

§ 77. The Romaic has three auxiliary verbs; *θέλω*, *shall*, *will*, *ἔχω*, *have*, and *εἶμαι*, *be*, which, as auxiliary verbs, are used only in the present and imperfect indicative active.

§ 78. SYNOPTICAL TABLE OF γράφω.

ACTIVE VOICE.

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.	PARTICIPLE.
Present.	γράφω	γράφω	γράφε	γράφων
Imperf.	ἵγραφα			
Aorist.	ἵγραψα	γράφω	γράψι	γράφας
Future.	θὰ γράψω, or θίλι γράψω, or θίλω γράψι			
Future Continued.	θὰ γράφω, or θίλι γράφω, or θίλω γράφει			
Perfect.	ἴχω γράψι, or ἴχω γραμμένος			
Pluperf.	εἶχα γράψι, or εἶχα γραμμένος			
Imperf. Conditional.	θὰ ἵγραφα, or ἥθιλι γράφω, or ἥθιλα γράφει			
Aorist Conditional.	ἥθιλι γράψω, or ἥθιλα γράψι			

PASSIVE VOICE.

Present.	γράφομαι	γράφωμαι	γράφου	γραφόμενος
Imperf.	ἵγράφουμαι			
Aorist.	ἵγραψθην	γραφθῶ	γράφου	γραφθείς
Future.	θὰ γραφθῶ, or θίλι γραφθῶ, or θίλω γραφθῇ			
Future Continued.	θὰ γράφωμαι, or θίλι γράφωμαι, or θίλω γράφισθαι			
Perfect.	ἵμαι γραμμένος			γραμμένος
Pluperf.	εἶχα γραφθῇ, or ἤμουν γραμμένος			
Imperf. Conditional.	θὰ ἵγράφουμαι, or ἥθιλι γράφωμαι, or ἥθιλα γράφισθαι			
Aorist Conditional.	ἥθιλι γραφθῶ, or ἥθιλα γραφθῇ			

§ 79. ACTIVE VOICE.

INDICATIVE MOOD.

Present. *I write, I am writing, or I do write.*

S. γράφω	P. γράφ-ομεν, -ομε, -ουμε
γράφεις	γράφ-ετε, (Chian -ετεν, -ετενε)
γράφει	γράφ-ουσι, -ουν, -ουνε, before a vowel -ουσιν, (Cretan -ον)

Imperfect. *I was writing, I wrote.*

S. ἔγραφ-α, (Greek -ον)	P. ἔγραφ-αμεν, -αμε, (Greek -ομεν, Epirotic -αμαν)
ἔγραφες, ἐγράφες	ἔγραφ-ετε, -ατε, (Epirotic -εταν, Chian -ετεν, -ετενε)
ἔγραφ-ε, ἐγράφε, (before a vowel -εν)	ἔγραφ-αν, ἐγράφασι, ἐγράφαν, ἐγράφανε, (Greek -ον, Cretan ἐγράφα)

Aorist. *I wrote, I did write.*

S. ἔγραψα	P. ἔγραψ-αμεν, -αμε, (Epirotic -αμαν)
ἔγραψ-ες, ἐγράψες, (Greek -ας)	ἔγραψ-ετε, (Greek -ατε, Epirotic -εταν, Chian -ετεν, -ετενε)
ἔγραψε, ἐγράψε, before a vowel -εν	ἔγραψαν, ἐγράψασι, ἐγράψαν, ἐγράψανε, (Cretan ἐγράψα)

Future. *I shall or will write.*θὰ γράψω, or ~~θέλει~~ γράψω, or ~~θέλω~~ γράψει. § 94.Future Continued. *I shall or will be writing.*θὰ γράφω, or ~~θέλει~~ γράφω, or ~~θέλω~~ γράψει. § 95.Perfect. *I have written.*

ἔχω γράψει, or ἔχω γραμμένον (ην, ον). §§ 97:99.

Pluperfect. *I had written.* §§ 98:99.

εἶχα γράψει, or εἶχα γραμμένον (ην, ον).

Imperfect Conditional. *I should, would, could, or might be writing.* § 100.θὰ ἔγραφα, or ἦ ~~θέλε~~ γράφω, or ἦ ~~θέλα~~ γράψει.Aorist Conditional. *I should, would, could, or might write.*ἦ ~~θέλε~~ γράψω, or ἦ ~~θέλα~~ γράψει. § 101.

SUBJUNCTIVE MOOD.

Present. *I write, or I am, or may be, writing.*

<i>S.</i>	γράφω γράφῃς γράφῃ	<i>P.</i>	γράφωμεν γράφ-ετε, (Greek -ητε) γράφ-ωσι, -ουν
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The subjunctive has all the peculiarities of the indicative, both in the present and aorist.

Aorist. *I write, or I may write.*

<i>S.</i>	γράψω γράψῃς γράψῃ	<i>P.</i>	γράψωμεν γράψ-ετε, γράψτε, (Greek -ητε) γράψ-ωσι, -ουν
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IMPERATIVE MOOD.

Present. *Write, or Be writing.*

<i>S.</i>	γράφε ᾗς γράφη	<i>P.</i>	γράφετε ᾗς γράφ-ωσι, -ουν
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Aorist. *Write.*

<i>S.</i>	γράψε ᾗς γράψῃ	<i>P.</i>	γράψετε, γράψτε ᾗς γράψ-ωσι, -ουν
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The *third person* of the imperative, both active and passive, is formed by prefixing the auxiliary verb ᾗς, let, to the corresponding person of the subjunctive.

PARTICIPLE.

Present. *γράφων, ούσα, ον, writing; also γράφοντας indeclinable.* (§ 51. 3.)

Aorist. *γράψας, ασα, αν, writing, having written.*
(§ 51. 1.)

§ 80. PASSIVE VOICE.

INDICATIVE MOOD.

Present. *I am written* (continued action).

<i>S.</i> γράφ-ομαι, -ομαι	<i>P.</i> γράφ-όμεθα, -όμεσθην, -όμεσθε, -όμεστε, -όμε- στε, -όμεστε.
γράφεσαι	γράφ-εσθαι, -εσθε, (Chian -ούσθην, -ούσθην, -όσθην).
γράφεται	γράφ-ονται, -ονται

Some of the forms of the *first person plural* may take the accent on the fourth syllable from the end; as, γράφουμιστι.

Imperfect. *I was written* (continued action).

<i>S.</i> ἐγράφ-ουμουν, -ομον, -ουμον, -ομουν, -ού- μουν, -ομουν, (Greek -όμην)	<i>P.</i> ἐγράφ-όμεθα, -ούμεσθε, -ούμεστε, -ούμασθε, -οίμα- σθαι, -οίμασθαι, -όμεσθαι
ἐγράφ-ουσουν, -ού- σουν, -ουσταν, -ού- σταν	ἐγράφ-εσθαι, -ούσεσθε, -ού- σασθε, -ούσασθαι, -ούσασθαι, -ούσασθαι
ἐγράφ-ετο, -ονταν, -ουνταν, -ούνταν, -ούν- ταν, (obsolete -ετον)	ἐγράφ-οντο, -ονταν, -ουν- ταν, -ούνταν, -ούνταν

Some of the forms of the *first* and *second persons plural* of the imperfect may take the accent on the fourth syllable from the end; as ἐγράφουμασταν, ἐγράφουσασταν.

Aorist. *I was written.*

<i>S.</i> ἐγράφθ-ην, -ηκα	<i>P.</i> ἐγράφθ-ημεν, -ήκαμεν
ἐγράφθ-ης, -ηκας	ἐγράφθ-ητε, -ήκατε
ἐγράφθ-η, -ηκε	ἐγράφθ-ησαν, -ηκαν

The form in *ηκα* has all the peculiarities of the aorist active.

Future. *I shall or will be written.* § 94.

θὰ γράφθῃ, or θέλει γράφθῃ, or θέλω γράφθῃ.

Future Continued. *I shall or will be written* (continued action).

θὰ γράφωμαι, or θέλει γράφωμαι, or θέλω γρά-
φωμαι. § 95.

Perfect. *I have been written, I am written.*

εἶμαι γραμμένος (η, ον). § 97.

Pluperfect. *I had been written.*

εἶχα γραφθῆ, or ἤμουν γραμμένος (η, ον). § 98.

Imperfect Conditional. *I should, would, could, or might, be written (continued action).*

Θὰ ἐγράφουμουν, or ἤθελε γράφωμαι, or ἤθελα γράφεσθαι. § 100.

Aorist Conditional. *I should, would, could, or might, be written.*

ἤθελε γραφθῶ, or ἤθελα γραφθῆ. § 101.

SUBJUNCTIVE MOOD.

Present. *I am, or may be, written (continued action).*

S.	γράφ-ωμαι	P.	γράφ-ώμεθα
	γράφ-εσαι, (pedantic -ησαι)		γράφ-εσθε, (Greek -ησθε)
	γράφ-εται, (Greek -ηται)		γράφ-ονται

The subjunctive has all the peculiarities of the indicative.

Aorist. *I am, or may be, written.*

S.	γραφθῶ	P.	γραφθ-ῶμεν, -οῦμεν, -οὔμε
	γραφθῆς		γραφθ-ῆτε, (Chian -ήτενε)
	γραφθῇ		γραφθ-ῶσι, -οῦν, -οὔνε

IMPERATIVE MOOD.

Present. *Be written (continued action).*

S.	γράφου	P.	γράφ-εσθε, -εστε
	ᾗς γράφεται		ᾗς γράφ-ονται

Aorist. *Be written.*

S.	γράφου	P.	γραφθῆτε
	ᾗς γραφθῇ		ᾗς γραφθ-ῶσι, -οῦν

For the formation of the *third person* of the imperative, see Imperative Active.

The *second person singular* of the aorist is formed from the corresponding active by changing ε into ου: as, γράψι, γράψου· τινάξει, τινάξου· τίμησι, τίμήσου. But in verbs in λλω, λνω, νω, ρω, or ρνω, it is formed by changing θην of the indicative into σου: as, στίλλω, ἐστάλθην, στάλσου· πλύνω, ἐπλύθην, πλύσου· δαίνομαι, ἰδάσθην, δάσσου.

PARTICIPLE.

Present. γραφόμενος, η, ον, *being written*, inflected like σοφός. The uneducated use -ούμενος, or -άμενος, for -όμενος.

Aorist. γραφθεῖς, -εῖσα, ἐν, *being written, having been written*. (§ 51. 2.)

Perfect. γραμμένος, η, ον, *written*.

AUGMENT.

§ 81. 1. The *imperfect* and *aorist* of the indicative of verbs beginning with a consonant prefix *ἐ* (called the *syllabic augment*) to the root. E. g.

τιμῶ, *to honor*, imperf. ἐτιμοῦσα, ἐτιμούμουν, aor. ἐτίμησα, ἐτιμήθην
γράφω, ἔγραφα, ἐγράφευμουν · ἔγραψα, ἐγράφθην.

2. Verbs beginning with *ῥ* double this letter after the augment.

ῥάπτω, *to sew*, imperf. ἐῥῥάπτα, ἐῥῥάπτουμουν, aor. ἐῥῥάψα, ἐῥῥάφθην.
ῥήχνω, *to throw*, ἐῥῥήχνα, ἐῥῥήχνουμουν · ἐῥῥήξα, ἐῥῥήχθην.

NOTE 1. The mass of the people omit the syllabic augment in verbal forms of more than two syllables. E. g.

κυττάζω, *to look*, κύτταζα, κυττάζουμουν, κύτταξα, κυτάχθηκα
κόπτω, *to cut*, ἔκοψα, ἔκοψες, ἔκοψε, pl. κόψαμι, κόψετε, κόψανε.

Dissyllabic forms may omit the augment only when they are preceded by a proclitic; as, τὸ φάγα, for τὸ ἔφαγα, from τρώγω: σοῦ βάλα, for σοῦ ἔβαλα, from βάζω.

NOTE 2. The uneducated often change the augment *ἐ* into *ἦ*, which is nothing more than using the sound *I* for *E*. E. g.

λούγω, *to wash*, ἤλουγα, ἤλουγες, ἤλουγε.

NOTE 3. The *perfect passive participle* takes no augment whatever. Many writers employ the Greek participle (Greek Gram. §§ 76: 80); as, παιδεύω, *to educate*, πεπαιδευμένος for παιδευμένος. This augment sounds well enough in verbs common to both languages; but if prefixed to such as are peculiar to the Romaic, it produces a ludicrous effect; for example, such participles as the following could be tolerated only in burlesque; πεφωγμένος, κεκουκλωμένος, μιμουντσουρωμένος, ἱμπεπαλωμένος, ἱτσακισμένος, from τρώγω, κουκλώνω, μιμουντσουρώνω, μπαλόνω, τσακίζω.

3. Verbs of *more than two syllables* beginning with a *vowel* or *diphthong* take no augment whatever. E. g.

ἀκούω, *to hear*, imperf. ἄκουα, ἀκούουμουν, aor. ἤκουσα, ἀκούσθηκα.

ἐρωτῶ, *to question*, ἐρωτοῦσα, ἐρωτούμουν · ἐρώτησα, ἐρωτήθη.

εὔχομαι, *to pray*, εὔχουμουν, εὐχήθηκα.

ὀνομάζω, *to name*, ὀνόμαζα, ὀνομάζουμουν · ὀνόμασα, ὀνομάσθην.

Many writers, however, employ the Greek *temporal augment* (Greek Gram. § 80); as, ἀκούω, ἤκουσα · ἐλεῶ, ἤλέουν · ὀνομάζω, ὠνόμαζα.

NOTE 4. The Romaic can hardly be said to have any dissyllabic verbs beginning with a vowel. Except ἔχω, which see in the Catalogue of Irregular Verbs.

§ 82. *Compound verbs* beginning with a consonant take the syllabic augment at the beginning. Those beginning with a vowel take no augment whatever. E. g.

ἀνάπτω, *to kindle*, imperf. ἄναπτα, aor. ἤναψα, ἀνάφθην.

ἀντιγράφω, *to copy*, ἀντίγραφα · ἀντίγραψα, ἀντιγράψθηκα.

ἀπορρίπτω, *to reject*, ἀπόρριπτα, ἀπορρίπτουμουν · ἀπόρριψα, ἀπορρίφθην.

διαβάζω, *to read*, ἐδιάβαζα · ἐδιάβασα.

ἐκδίδω, *to edit*, ἔκδιδα · ἔκδωκα, ἐκδόθην.

ἐπαινῶ, *to praise*, ἐπαινοῦσα, ἐπαινούμουν · ἐπαίνεσα, ἐπαινέθην.

κατακόπτω, *to cut up*, ἐκατάκοπτα, ἐκατακόπτουμουν · ἐκατάκοπη.

μεταφέρω, *to bring again*, ἐμετάφερνα · ἐμετάφερα, ἐμεταφέρθη.

προστάζω, *to command*, ἐπρόσταζα · ἐπρόσταξα, ἐπροστόχθην.

συλλαβίζω, *to spell*, ἐσυλλάβιζα · ἐσυλλάβισα.

συνάζω, *to gather*, ἐσύναζα · ἐσύναξα, ἐσυνάχθην.

ὑπομένω, *to endure*, ὑπόμεινα · ὑπόμεινα.

ὑποφέρω, *to bear*, ὑπόφερνα · ὑπόφερα.

In verbs compounded with a preposition, writers of pretension follow the Greek rules (Greek Gram. § 82); as, ἐκδίδω, ἐξέδωκα · συλλαμβάνω, συνελήφθην.

FORMATION OF THE TENSES.

PRESENT.

§ 83. The first person singular of the present active indicative is the source from which all the other verbal forms are derived.

Deponent verbs, that is, verbs used only in the passive, may, for grammatical purposes, be supposed to have an active form.

NOTE 1. In verbs in αῖω, αύω, εῖω, βω, and ούω, the uneducated insert γ before ω, but only in the present and imperfect. E. g.

παίγω, φταίγω	from	παῖω, πταῖω
καύγω, γυρεύγω	"	καύω, γυρεύω
κρύβγω, ἀκούγω	"	κρύβω, ἀκούω.

NOTE 2. In the present, the Greek endings ἔλλω, λῶ, and εῖρω, ἔρω, or ὕρω, are respectively changed into λῶ, and ἔρω. E. g.

στίλνω, χαλιῶ	from	στέλλω, χαλῶ
σπέρνω, φέρνω, σέρνω	"	σπείρω, φέρω, σύρω

Βάλλω becomes either βάνω, or βάζω.

NOTE 3. The endings κω, γω, or σκω, are often changed into χνω, or κτω. E. g.

δείκνω or δείκτω	from the root δεικ-	(whence ἵδειξα)
ρήκνω or ρήκτω	" "	ρήγ- (whence ἑρρήξα)
διδάκνω, βρίκνω	from διδάσκω, βρίσκω.	

NOTE 4. When ω is preceded by the sound I, the accent may be placed on the last syllable; in which case the verb is inflected like πατῶ or τιμῶ. E. g.

σειῶ, σβυῶ, from σείω, σβύω.

Sometimes the sound I is dropped after the accent has been placed on the last syllable; as κυλῶ, μηνῶ, from κυλίω, μηνύω. (§ 17. N. 2.)

NOTE 5. Verbs in ὄνω generally change this ending into αῖνω (§ 27. 6). E. g.

βαθαῖνω, μακροαῖνω, from βαθυόνω, μακρυόνω.

NOTE 6. The ending ὄνω (incorrectly ὶνω) retains the ν only in the present and imperfect. It is a modification of the Greek ὄω. E. g.

φανερῶνω from φανερῶω.

NOTE 7. In some parts of Greece (as in Peloponnesus), ῶ is changed into ᾶζω. E. g.

τηράζω from τηρῶ.

In a few instances ᾶζω becomes ῶ: as ἀρπῶ from ἀρπάζω.

NOTE 8. The Greek ending σσω or ττω is changed into ζω, and sometimes into γω, θω. E. g.

τινάζω, φυλάγω, πλάθω, from τινάσσω, φυλάσσω, πλάσσω.

§ 84. 1. Verbs in *γω*, when this ending is not preceded by the sound *ι*, may drop *γ* with the vowel-sound belonging to it, in the present and imperfect active. In the first and third persons singular, however, only the *γ* is dropped. E. g.

λέγω λέω, λέγεις λές, λέγει λεί, Pl. λέγομε λέμε, λέγετε λέτε, λέγουν λέν

τρώγω τρώω, τρώγεις τρώς, τρώγει τρώει, Pl. τρώγομε τρώμε, τρώγετε τρώτε, τρώγουν τρών.

πάγω πάω, πάγεις πάς, πάγει πάει, Pl. πάγομε πάμε, πάγετε πάτε, πάγουν πάν.

The same syncope takes place also in *φάγω*, the aorist subjunctive of *τρώγω*: as, *φάγω* *φάω*, *φάγεις*, *φάς*.

2. *ἄκούω*, *to hear*, may be inflected as follows: *ἄκούω*, *ἀκούεις ἀκούς*, *ἀκούει*, Pl. *ἀκούομε ἀκούμε*, *ἀκούετε ἀκούτε*, *ἀκούουν ἀκούν*. Imperative, *ἄκουε ἄκου*, *ἀκούετε ἀκούτε*.

3. *Θέλω*, *to wish, will*, in some respects follows the analogy of verbs in *έγω*: thus, *θέλω*, *θέλεις θές*, *θέλει*, Pl. *θέλομε θέμε*, *θέλετε θέτε*, *θέλουν*.

§ 85. The *present passive* is formed by changing *ω* of the present active into *ομαι*. E. g.

γράφω, pres. pass. *γράφομαι*.

IMPERFECT.

§ 86. The imperfect active is formed by changing *ω* of the present active into *α*, and prefixing its augment. E. g.

γράφω, *ἔγραφα*
εὐρίσκω, *εὐρίσκα*
ῥήγνω, *ῥήγηνα*

§ 87. The imperfect passive is formed by changing *ομαι* of the present passive into *ουμουν*, and prefixing its augment. E. g.

<i>γράφω</i> , <i>γράφομαι</i>	imperf. pass.	<i>ἔγραφουμουν</i>
<i>ῥάπτω</i> , <i>ῥάπτομαι</i>	" "	<i>ῥῥάπτομουν</i>
<i>ακούω</i> , <i>ακούομαι</i>	" "	<i>ἀκούουμουν</i>

AORIST AND PERFECT PASSIVE PARTICIPLE.

§ 88. 1. When ω is preceded by a consonant, the aorist and the perfect passive participle are formed by making the following changes: the aorist of course takes its augment.

pres.	aor. act.	aor. pass.	part.
πω, βω, φω πτω	ψα	φθην	μμένος
κω, γω, γγω, χω,			
κτω, χνω, ττω	ξα	χθην	γμένος
θω, ζω	σα	σθην	σμένος
όνω	ωσα	ώθην	ωμένος

Examples.

τρίβω, rub	ἔτριψα	ἐτρίφθην	τριμμένος
νίπτω, wash	ἔνιψα	ἐνίφθην	νιμμένος
πλέκω, knit	ἔπλεξα	ἐπλέχθην	πλεγμένος
δείκνω, show	ἔδειξα	ἐδείχθην	δειγμένος
πλάθω, form	ἔπλασα	ἐπλάσθην	πλασμένος
διπλόνω, fold	ἐδίπλωσα	ἐδιπλώθην	διπλωμένος

2. When ω is preceded by a vowel, these tenses are formed by dropping ω , and annexing $\sigma\alpha$ for the active, $\theta\eta\eta$ for the passive, and $\muένος$ for the participle. E. g.

πιστεύω, to believe, ἐπίστευσα, ἐπιστεύθην, πιστευμένος

3. Verbs in $\tilde{\omega}$ change this ending into $\eta\sigma\alpha$ for the active, $\eta\theta\eta\eta$ for the passive, and $\etaμένος$ for the participle. E. g.

φιλάω, kiss, ἐφίλησα, ἐφιλήθην, φιλημένος
τιμῶ, honor, ἐτίμησα, ἐτιμήθην, τιμημένος.

NOTE 1. Sometimes the endings $\eta\sigma\alpha$, $\eta\theta\eta\eta$, $\etaμένος$, are respectively changed into $\eta\xi\alpha$, $\eta\chi\theta\eta\eta$, $\eta\gammaμένος$: as, $\phiυσῶ$, $\epsilon\phiύση\xi\alpha$, $\epsilon\phiυσήχ\theta\eta\eta$, $\phiυσηγμένος$.

NOTE 2. The uneducated change the endings $\alpha\upsilon\sigma\alpha$ and $\epsilon\upsilon\sigma\alpha$ of the aorist active into $\alpha\psi\alpha$ and $\epsilon\psi\alpha$ (§ 27. 2). E. g.

καύω, βασιλεύω, aor. ἔκαψα, ἐβασίλειψα.

NOTE 3. In some parts of Greece (as in Attica), the uneducated change $\sigma\alpha$ in the aorist active into $\kappa\alpha$. E. g.

νοικιάζω, βλαστημῶ, aor. ἐνοίκιακα, ἐβλαστήμηκα.

NOTE 4. In the aorist passive, the uneducated generally drop the η of the ending $\eta\kappa\alpha$: as, $\gammaίνομαι$, $\epsilon\gammaίνκα$ for $\epsilon\gammaίνηκα$; $\chiτυπῶ$, $\chiτυπήθκα$ for $\chiτυπήθηκα$.

They drop *θη* of the ending *φθηκα* and *σθηκα*: as, *γράφω, ἐγράφηκα* for *ἐγράφθηκα*: *γυμίζω, γυμίσκα* for *ἔγυμίσθηκα*.

4. Some verbs in *ω* have *ισμένος* instead of *ημένος* in the perfect passive participle. E. g.

εὐτυχῶ, εὐτυχισμένος.

§ 89. The *aurist passive* of the following verbs deviates somewhat from the general rule.

<i>βάπτω</i> or <i>βάφω</i> , dye	aor. pass. <i>έβάφην</i>
<i>βρέχω</i> , wet	" <i>έβράχην</i>
<i>γράφω</i> , write	" <i>έγραψθην</i> or <i>έγράφην</i>
<i>ἐντρέπομαι</i> , to be ashamed	" <i>ἐντράπην</i>
<i>θάπτω</i> , bury	" <i>έθάφην</i> or <i>έτάφην</i>
<i>καίω</i> , burn	" <i>έκάην</i>
<i>πνίγω</i> , drown	" <i>έπνίγην</i>
<i>στρέφω</i> , turn	" <i>έστράφην</i>
<i>τρέπω</i> , turn	" <i>έτράπην</i>
<i>τρέφω</i> , feed	" <i>έτρέφην</i> or <i>έθρέφθην</i>
<i>φαίνομαι</i> , appear	" <i>έφάνην</i>

§ 90. 1. Many verbs in *ζω* form the *aurist* and the perfect passive participle as if the present ended in *γω*. Such are the following: *ἀλλάζω, ἀράζω, ἐγγίζω, ζουλλίζω, ισάζω, κραζώ, κρώζω, κνιτάζω, νυσιτάζω, παίζω, σκιάζω, σκούζω, σπαράζω, σιάζω, στενάζω, στηρίζω, συνάζω, τάζω, ταράζω, τινάζω, τρομάζω, φωνάζω, χαράζω.*

2. Some verbs in *ζω* form these tenses either according to the general rule, or according to the preceding paragraph. Such are *ἀρπάζω, εξετάζω, ματιάζω, μουρμουρίζω, σπουδάζω.*

§ 91. 1. Some verbs in *ω* change this ending into *εσα* or *ασα* in the active, *έθην, έσθην, άθην, or άσθην*, in the passive, and *εμένος, εσμένος, αμένος, or ασμένος*, in the participle. Such are

βαρῶ, έβάρεσα, έβαρέθην, βαρεμένος
γελῶ, έγέλασα, έγελάσθην, γελασμένος
διψῶ, έδίψασα, διψασμένος
έπαινῶ, έπαινέσα, έπαινέθην, επαινεμένος
ήμπορῶ, ήμπόρεσα
καλῶ, εκάλεσα, εκαλέσθην, καλεσμένος
κρεμῶ, εκρέμασα, εκρεμάσθην, κρεμασμένος
πεινῶ, επείνασα, πεινασμένος
πονῶ, επόνεσα, πονεμένος
φορῶ, εφόρεσα, εφορέθην, φορεμένος

§ 92. These verbs, ἀκούω, κλείω, κρούω, κυλίω, λούω, ξύω, and σείω, insert σ before θην and μένος: as, ἀκούσθην, ἀκουσμένος.

§ 93. 1. Verbs in λλω, λνω, νω, and ρω, are not very regular in the formation of the aorist and participle. The following examples exhibit their peculiarities.

pres.	aor. act.	aor. pass.	part.
ψάλλω	ἔψαλα	ἐψάλθην	ψαλμένος
παραγγέλλω	ἐπαράγγειλα	ἐπαραγγέλθην	παραγγελμένος
στέλλω, στέλνω	ἔστειλα	ἐστάλθην	σταλμένος
μιαίνω	ἐμίανα	ἐμιάνθην	μιασμένος
πικραίνω	ἐπίκρανα	ἐπικράνθην	πικραμμένος
πιάνω	ἔπιασα	ἐπιάσθην	πιασμένος
γίνομαι	ἔγινα	ἐγίνην	
πλύνω	ἐπλύνα	ἐπλύθην	πλυμένος
μολύνω	ἐμόλυνα	ἐμολύνθην	μολυσμένος
σπείρω, σπέρνω	ἔσπειρα	ἐσπάρθην	σπαρμένος
χαίρομαι, χαίρω		ἔχάρην	

2. Verbs in ρω, derived from the Italian infinitive in -are, change ω into ισα, ισθην, ισμένος. E. g.

μαῖνάρω, ἐμαῖνάρισα, ἐμαῖναρίσθηνκα, μαῖναρισμένος.

FUTURE.

§ 94. 1. The future is formed by prefixing θά, or θέ νά, or θα νά, or θέλει, to the aorist subjunctive. E. g. γράφω,

θά γράψω, θά γράψῃς, θά γράψῃ,
 θά γράψωμεν, θά γράψετε, θά γράψουν.
 θά γραφθῶ, θά γραφθῇς, θά γραφθῇ,
 θά γραφθῶμεν, θά γραφθῇτε, θά γραφθῶσι.

θέλει γράψω, θέλει γράψῃς, θέλει γράψῃ,
 θέλει γράψωμεν, θέλει γράψετε, θέλει γράψουν.
 θέλει γραφθῶ, θέλει γραφθῇς, θέλει γραφθῇ,
 θέλει γραφθῶμεν, θέλει γραφθῇτε, θέλει γραφθῶν.

The form θέλει represents all the persons and numbers of the indicative of θέλω, and therefore should not be confounded with the third person singular of the same verb. Compare N. 1, below.

2. It may be formed also by subjoining the third person singular of the aorist subjunctive to $\theta\acute{\epsilon}\lambda\omega$.

The endings η and $\tilde{\eta}$ of the subjoined part are commonly written $\epsilon\iota$ and $\tilde{\eta}$ respectively, in all the compound tenses. E. g. $\gamma\rho\acute{\alpha}\phi\omega$,

$\theta\acute{\epsilon}\lambda\omega \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\epsilon\iota \gamma\rho\acute{\alpha}\psi\epsilon\iota$,
 $\theta\acute{\epsilon}\lambda\omicron\mu\epsilon\nu \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\epsilon\tau\epsilon \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\omicron\nu \gamma\rho\acute{\alpha}\psi\epsilon\iota$.
 $\theta\acute{\epsilon}\lambda\omega \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\epsilon\iota \gamma\rho\alpha\phi\theta\tilde{\eta}$,
 $\theta\acute{\epsilon}\lambda\omicron\mu\epsilon\nu \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\epsilon\tau\epsilon \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\omicron\nu \gamma\rho\alpha\phi\theta\tilde{\eta}$.

NOTE 1. Some form the singular of the future by subjoining the aorist subjunctive to $\theta\acute{\iota}\lambda\omega$. E. g.

$\theta\acute{\iota}\lambda\omega \gamma\rho\acute{\alpha}\psi\omega$, $\theta\acute{\iota}\lambda\epsilon\iota\varsigma \gamma\rho\acute{\alpha}\psi\epsilon\iota\varsigma$, $\theta\acute{\iota}\lambda\epsilon\iota \gamma\rho\acute{\alpha}\psi\eta$.

NOTE 2. In the time of Ptochoprodromus the future was formed by prefixing $\nu\acute{\alpha}$ to the aorist subjunctive. E. g. $\tau\rho\acute{\epsilon}\phi\omega$, $\tau\iota\mu\tilde{\omega}$,

$\nu\acute{\alpha} \theta\rho\acute{\epsilon}\psi\eta\varsigma$, $\nu\acute{\alpha} \tau\iota\mu\eta\theta\tilde{\eta}\varsigma$.

There are those who even now form the future in this way.

NOTE 3. A few centuries ago, the future active was formed by subjoining to $\theta\acute{\epsilon}\lambda\omega$ the third person singular of the aorist subjunctive, with its ending changed into $\epsilon\iota\nu$. E. g. $\gamma\rho\acute{\alpha}\phi\omega$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, $\beta\acute{\alpha}\lambda\lambda\omega$,

$\theta\acute{\epsilon}\lambda\omega \gamma\rho\acute{\alpha}\psi\epsilon\iota\nu$, $\theta\acute{\epsilon}\lambda\omega \lambda\acute{\alpha}\beta\epsilon\iota\nu$, $\theta\acute{\epsilon}\lambda\omega \beta\acute{\alpha}\lambda\epsilon\iota\nu$.

The future passive was formed in the same manner, with the ending of the subjoined part changed into $\tilde{\eta}\nu$. E. g.

$\theta\acute{\epsilon}\lambda\omega \gamma\rho\alpha\phi\theta\tilde{\eta}\nu$, $\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \tau\iota\mu\eta\theta\tilde{\eta}\nu$.

Coray and a few others of less note have recently attempted to introduce these barbarous infinitives, but with little or no success: the mass of the people do not acknowledge them.

With respect to such infinitives as $\gamma\rho\alpha\phi\theta\tilde{\eta}\nu$, $\tau\iota\mu\eta\theta\tilde{\eta}\nu$, Coray says they are Æolic, and refers us to $\mu\epsilon\theta\upsilon\sigma\theta\tilde{\eta}\nu$, in a fragment of Alcæus. But the word thus accented seems to be an editorial invention, for the manuscripts have it $\mu\epsilon\theta\acute{\upsilon}\sigma\theta\eta\nu$: and this is required by the analogy of the Æolic dialect.

There is no doubt, however, that the third person singular, when subjoined to the auxiliary verbs, has the force of the infinitive; which circumstance would naturally suggest the Greek termination ν .

§ 95. 1. The continued future is formed by prefixing $\theta\acute{\alpha}$, or $\theta\grave{\epsilon} \nu\acute{\alpha}$, or $\theta\grave{\alpha} \nu\acute{\alpha}$, or $\theta\acute{\epsilon}\lambda\epsilon\iota$, to the present subjunctive. E. g. $\gamma\rho\acute{\alpha}\phi\omega$,

$\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\omega$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\eta\varsigma$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\eta$, &c. (§ 74. 1.)

$\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\omega\mu\alpha\iota$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\epsilon\sigma\alpha\iota$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\epsilon\tau\alpha\iota$, &c.

2. This tense may be formed also, in the active, by subjoining the third person singular of the present subjunctive to $\theta\acute{\epsilon}\lambda\omega$: in the passive, by subjoining the Greek infinitive to $\theta\acute{\epsilon}\lambda\omega$. E. g.

$\theta\acute{\epsilon}\lambda\omega$ γράφει, $\theta\acute{\epsilon}\lambdaεις$ γράφει, $\theta\acute{\epsilon}\lambdaει$ γράφει, &c. (§ 94. 2.)

$\theta\acute{\epsilon}\lambda\omega$ γράφεσθαι, $\theta\acute{\epsilon}\lambdaεις$ γράφεσθαι, &c.

The other peculiarities of this tense are analogous to those of the future.

§ 96. 1. By subjoining the accusative of the perfect participle to the future of $\acute{\epsilon}\chi\omega$, a *completed future active* is formed, corresponding to the English second future. E. g. ἀποκεφαλίζω,

$\theta\acute{\alpha}$ τοὺς ἔχουν ἀποκεφαλισμένους, *they will have beheaded them.*

2. A *completed future passive* is formed by subjoining the nominative of the perfect participle to the future of εἶναι. E. g.

$\theta\acute{\epsilon}$ τὰ εἶναι ἀποκεφαλισμένοι, *they will have been beheaded.*

PERFECT AND PLUPERFECT.

§ 97. 1. The perfect is formed by subjoining the third person singular of the aorist subjunctive to the auxiliary $\acute{\epsilon}\chi\omega$. E. g. γράφω,

$\acute{\epsilon}\chi\omega$ γράψει, $\acute{\epsilon}\chiεις$ γράψει, $\acute{\epsilon}\chiει$ γράψει,
 $\acute{\epsilon}\chiομεν$ γράψει, $\acute{\epsilon}\χετε$ γράψει, $\acute{\epsilon}\χουν$ γράψει.

For the ending ει, see Future.

The perfect thus formed is used chiefly by the inhabitants of Epirus.

2. The perfect passive of transitive verbs is formed also by subjoining the perfect participle to εἶμαι. E. g. γράφω,

εἶμαι γραμμένος (η, ον), εἶσαι γραμμένος (η, ον), εἶναι γραμμένος (η, ον),

εἶμεθα γραμμένοι (αι, α), εἴσθε γραμμένοι (αι, α), εἶναι γραμμένοι (αι, α).

§ 98. 1. The pluperfect is formed by subjoining the third person singular of the aorist subjunctive to εἶχα, the imperfect of ἔχω. E. g. γράφω,

εἶχα γράψει, εἶχες γράψει, εἶχε γράψει,
εἶχαμεν γράψει, εἶχετε γράψει, εἶχαν γράψει.
εἶχα γραφθῇ, εἶχες γραφθῇ, εἶχε γραφθῇ,
εἶχαμεν γραφθῇ, εἶχετε γραφθῇ, εἶχαν γραφθῇ.

2. The pluperfect passive of transitive verbs is formed also by subjoining the perfect participle to ἦμουν, the imperfect of εἶμαι. E. g. γράφω,

ἦμουν γραμμένος (η, ον), ἦσουν γραμμένος (η, ον), ἦτον γραμ-
μένος (η, ον),
ἦμεθα γραμμένοι (αι, α), ἦσθε γραμμένοι (αι, α), ἦσαν
γραμμένοι (αι, α).

§ 99. The perfect and pluperfect active of transitive verbs may be formed also by means of ἔχω, εἶχα, and the accusative of the perfect participle. E. g. γράφω,

ἔχω γραμμένον (ην, ον)
εἶχα γραμμένον (ην, ον).

CONDITIONAL TENSES.

§ 100. 1. The conditional imperfect is formed by prefixing θὰ, or θὲ νά, or θὰ νά, to the imperfect. E. g. γράφω,

θὰ ἔγραφα, θὰ ἔγραφες, θὰ ἔγραφες,
θὰ ἐγράφαμεν, θὰ ἐγράφετε, θὰ ἔγραφαν.
θὰ ἐγράφουμουν, θὰ ἐγράφουσιν, θὰ ἐγράφετο,
θὰ ἐγραφόμεθα, θὰ ἐγράφεσθε, θὰ ἐγράφοντο.

2. It may be formed also by prefixing ἥθελε to the present subjunctive. E. g.

ἥθελε γράφω, ἥθελε γράφης, ἥθελε γράφῃ,
ἥθελε γράφωμεν, ἥθελε γράφετε, ἥθελε γράφουν.
ἥθελε γράφωμαι, ἥθελε γράφῃσαι, ἥθελε γράφεται, &c.

The form *ἥθελε* stands in reality for all the persons and numbers of the imperfect indicative of *θέλω*. Compare §§ 94. 1: 100. N. 3.

3. It may be formed also, in the active, by subjoining the third person singular of the present subjunctive to the imperfect *ἥθελα*, from *θέλω*: in the passive, by subjoining the Greek infinitive to *ἥθελα*. E. g.

*ἥθελα γράφει, ἥθελες γράφει, ἥθελε γράφει,
ἥθέλαμεν γράφει, ἥτέλετε γράφει, ἥτελαν γράφει.*

ἥθελα γράφεσθαι, ἥτελες γράφεσθαι, ἥτελε γράφεσθαι, &c.

NOTE 1. Instead of *θά*, or *θὲ νά*, or *θὰ νά*, or *ἥθει*, many use *θεία* in all the conditional tenses. E. g.

θεία ἔγραφα, θεία ἔγραφες, θεία ἔγραφε, &c.

θεία γράφω, θεία γράφης, θεία γράφη, &c.

θεία γράψω, θεία γράψης, θεία γράψη, &c.

NOTE 2. Some insert *νά* between *ἥθει* and the subjunctive, in all the conditional tenses. E. g.

ἥθει νὰ γράφω, ἥθει νὰ γράφης, &c.

ἥθει νὰ γράψω, ἥθει νὰ γράψῃς, &c.

NOTE 3. Some form the singular of the conditional tenses by subjoining the subjunctive to *ἥθελα*. E. g.

ἥθελα γράφω, ἥθειες γράφης, ἥθει γράφη:

ἥθελα γράψω, ἥθειες γράψης, ἥθει γράψη.

Sometimes *νά* is inserted; as, *ἥθειες νὰ ῥαφθῇς, ἥθει νὰ λάβῃ.*

NOTE 4. The conditional tenses may be formed also by prefixing *νά* to the imperfect and aorist indicative. E. g.

νὰ ἔγραφα, νὰ ἔγραφες.

The aorist thus formed is almost obsolete. In the time of Ptochoprodromus, the conditional tenses were invariably formed in this way.

§ 101. 1. The conditional aorist is formed by prefixing *ἥθελε* to the aorist subjunctive. E. g.

*ἥθελε γράψω, ἥθελε γράψης, ἥθελε γράψῃ,
ἥθελε γράψωμεν, ἥθελε γράψετε, ἥθελε γράψουν.*

*ἥθελε γραφθῶ, ἥτελες γραφθῇς, ἥθελε γραφθῇ,
ἥθελε γραφθῶμεν, ἥτελες γραφθῇτε, ἥθελε γραφθοῦν.*

2. It may be formed also by subjoining the third person singular of the aorist subjunctive to the imperfect ἦθ'ελα, from θέλω. E. g.

ἦθ'ελα γράψει, ἦθ'ελες γράψει, ἦθ'ελε γράψει.

ἦθ'ελα γραφθῇ, ἦθ'ελες γραφθῇ, ἦθ'ελε γραφθῇ,
ἦθ'έλαμεν γραφθῇ, ἦθ'έλειτε γραφθῇ, ἦθ'εσαν γραφθῇ.

VERBS IN ὦ.

§ 102. There are two classes of verbs in ὦ, the first of which comprises those which have ᾱs, and the second, those which have εῖs, in the second person singular of the present active indicative.

These verbs differ from the rest only in the present and imperfect.

NOTE 1. Some may have either ᾱs or εῖs in the second person singular; as, μωρολογ-ῶ, -ᾱs or -εῖs · φοβ-οῦμαι, -ᾱσαι or -εῖσαι.

NOTE 2. These verbs are *contracted* from the Greek verbs in ᾱω and εῖω.

The radical ι, it will be observed, is changed into ι (§ 27. 8); as, ἰπάτις for ἰπάτι, πατίσαι for πατίσαι (§ 17).

Further, verbs in ᾱω, in respect to ι, follow the analogy of those in εῖω: as, τιμῶμαι, ἱτιμῶμιθα, for τιμάομαι, ἱτιμαόμιθα (the Ionic of which would have been τιμίμαι, ἱτιμίμιθα).

§ 103. SYNOPTICAL TABLE OF τιμῶ AND πατῶ.

ACTIVE.

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.	PARTICIPLE.
Present.	τιμῶ	τιμῶ	τίμα	τιμῶν
Imperf.	ἱτίμων			
Present.	πατῶ	πατῶ	πάτι	πατῶν
Imperf.	ἰπάτων			

PASSIVE.

Present.	τιμῶμαι	τιμῶμαι	τιμοῦ	τιμώμενος
Imperf.	ἱτιμώμην			
Present.	πατοῦμαι	πατῶμαι	πατοῦ	πατούμενος
Imperf.	ἰπατούμην			

§ 104. ACTIVE VOICE.

INDICATIVE MOOD.

Present.	<i>S.</i>	τιμ-ῶ, -άω	πατῶ
		τιμ-ᾶς, -άεις	πατεῖς
		τιμ-ᾷ, -άει	πατεῖ
<i>P.</i>		τιμ-ῶμεν, -οὔμε	πατοῦμεν
		τιμᾶτε	πατεῖτε
		τιμ-ῶσι, -οὔν, -οὔνε, -άουν, -ᾶν, -ᾷνε	πατ-οὔσι, -οὔν, -οὔνε
Imperf.	<i>S.</i>	ἐτιμ-ων, -οὔσα	ἐπάτ-ουν, -οὔσα
		ἐτίμ-ας, -οὔσας, -ας	ἐπάτ-εις, -οὔσας, -εις
		ἐτίμ-α, -οὔσε, -ας	ἐπάτ-ει, -οὔσε, -ει
<i>P.</i>		ἐτιμ-ῶμεν, -οὔσα- μεν	ἐπατ-οὔμεν, -οὔσα- μεν
		ἐτιμ-ᾶτε, -οὔσετε	ἐπατ-εῖτε, -οὔσετε
		ἐτίμ-ων, -οὔσαν, -οὔσανε	ἐπάτ-ουν, -οὔσαν, -οὔσανε

SUBJUNCTIVE MOOD.

Present.	<i>S.</i>	τιμ-ῶ, -άω	πατῶ
		τιμ-ᾶς, -άης	πατῇς
		τιμᾷ, -άῃ	πατῇ
<i>P.</i>		τιμ-ῶμεν, -οὔμε	πατ-ῶμεν, -οὔμε
		τιμᾶτε	πατῇτε
		τιμ-ῶσι, -οὔν, -οὔνε,	πατ-ῶσι, -οὔν, -οὔνε
		-άουν, -ᾶν, -ᾷνε	

IMPERATIVE MOOD.

Present.	<i>S.</i>	τίμα	πάτ-ει, -ις
		ἄς τιμᾶ	ἄς πατῇ
	<i>P.</i>	τιμᾶτε	πατεῖτε
		ἄς τιμῶσι	ἄς πατῶσι

PARTICIPLE.

Present.	τιμ-ῶν, ῶσα, ὦν,	πατ-ῶν, οὔσα, οὔν,
	G. ὠντος (§ 51. 3). Also τιμῶντας indeclinable.	G. οὔντος (ibid.). Also πατῶντας indeclinable.

§ 105. PASSIVE VOICE.

INDICATIVE MOOD.

Present.	S.	τιμ-ῶμαι, -οῦμαι,	πατ-οῦμαι, -ιοῦμαι,
		-ιοῦμαι, -ιόμαι	-ιόμαι
		τιμ-ᾶσαι, -ιέσαι,	πατ-εῖσαι, -ιέσαι,
		-ιόσαι	-ιόσαι
		τιμ-ᾷται, -ιέται,	πατ-εῖται, -ιέται,
		-ιόται	-ιόται
P.		τιμ-ώμεθα, -ούμεθα,	πατ-ούμεθα, -ιούμεθα,
		-ιούμεθα, -ιόμεθα	-ιόμεθα
		τιμ-ᾶσθε, -ιέσθε,	πατ-εῖσθε, -ιέσθε,
		-ιόσθε	-ιόσθε
		τιμ-ῶνται, -ιούνται,	πατ-οῦνται, -ιούνται,
		-ιόνται	-ιόνται
Imperf.	S.	ἐτιμ-ώμην, -ούμουν,	ἐπατ-ούμην, -ούμουν,
		-ιούμουν	-ιούμουν
		ἐτιμ-ούσουν, -οὔσον,	ἐπατ-ούσουν, -οὔσον,
		-ιούσουν	-ιούσουν
		ἐτιμ-ᾶτο, -οὔνταν,	ἐπατ-εῖτο, -οὔνταν,
		-ιούνταν, -ιόνταν	-ιούνταν, -ιόνταν
P.		ἐτιμ-ώμεθα, -ούμεθα,	ἐπατ-ούμεθα, -ιούμε-
		-ιούμεθα	θα
		ἐτιμ-ᾶσθε, -ιέσθε	ἐπατ-εῖσθε, -ιέσθε
		ἐτιμ-ῶντο, -οὔνταν,	ἐπατ-οῦντο, -οὔνταν,
		-ιούνταν, -ιόνταν,	-ιούνταν, -ιόνταν,
		-ιούντο	-ιούντο

With respect to the changes after μ , σ , τ , and ν , in the passive endings, verbs in $\tilde{\omega}$ do not differ from verbs in ω : thus, $\tauιμιούμεστι$ may be used for $\tauιμώμεθα$ or rather $\tauιμιούμιθα$.

When ω is preceded by an I sound, the i of the ending is dropped: as $\lambdaν\tilde{\omega}$, — $\lambdaν\tilde{\omega}μαι$, $\lambdaν\tilde{\iota}σαι$, not $\lambdaν\tilde{\iota}\tilde{\omega}μαι$, $\lambdaν\tilde{\iota}\tilde{\iota}σαι$. $\sigmaι\tilde{\omega}$, — $\sigmaι\tilde{\omega}μαι$, $\sigmaι\tilde{\omega}νται$, not $\sigmaι\tilde{\iota}\tilde{\omega}μαι$, $\sigmaι\tilde{\iota}\tilde{\omega}νται$.

SUBJUNCTIVE MOOD.

Present.	S.	τιμῶμαι	πατιῶμαι
		τιμᾶσαι	πατιῇσαι
		τιμᾷται	πατιῇται

<i>P.</i> τιμώμεθα	πατώμεθα
τιμᾶσθε	πατῆσθε
τιμῶνται	πατῶνται

The subjunctive passive has all the peculiarities of the indicative passive.

IMPERATIVE MOOD.

<i>Present. S.</i> τιμοῦ	πατοῦ
ἄς τιμᾶται	ἄς πατῆται
<i>P.</i> τιμᾶσθε	πατεῖσθε
ἄς τιμῶνται	ἄς πατῶνται

PARTICIPLE.

<i>Present.</i> τιμώμενος, η, ον	πατούμενος, η, ον
Also τιμούμενος, η, ον.	

§ 106. IRREGULAR VERBS.

A.

ἀκριβαίνω, *to begin to be dear, to make dear*, A. ἀκριβήνα, *to be dear*.

ἁμαρταίνω, and

ἁμαρτάνω, *to sin*, A. ἁμάρτησα, seldom ἡμαρτον, Pp. ἡμαρτημένος.

ἄμε, ἄμετε or ἀμέτε, a defective imperative, = πῆλαινε, πηγαίνετε, *go*.

ἀναβαίνω (βαίνω), *to ascend, to come or go up*, A. ἀνέβην (like ἐγράφη), or ἀνέβηκα, subj. ἀναβῶ or ἀνεβῶ (like γράφω), or ἀνέβω, imperat. ἀνέβα, pl. ἀνεβῆτε or ἀναβήτε, part. ἀναβάς.

ἀναγινώσκω (γινώσκω), *to read*, A. ἀνάγνωσα or ἀνέγνωσα, ἀναγνώσθην or ἀνεγνώσθην, Pp. ἀναγνωσμένος or ἀνεγνωσμένος.

ἀναγνώθω, and

ἀναγνώω, = ἀναγινώσκω.

ἀνασταίνω (σταίνω), *to raise as from the dead*, A. ἀνάστησα or ἀνέστησα, ἀναστήθην or ἀνέστήθην, Pp. ἀναστημένος. Pass. ἀνασταίνομαι, *to rise as from the dead*.

ἀναστήνω, = the preceding.

ἀνεβαίνω, = ἀναβαίνω.

ἀνοσταίνω, *to lose flavor, to become insipid*, A. ἀνόστησα.

ἀπεθαίνω, = ἀποθαίνω.

ἀπερνῶ, A. ἀπέρασα, Pp. ἀπερασμένος, = περνῶ.

ἀποθαίνω, and

ἀποθνήσκω (θνήσκω), *to die*, A. ἀπέθανα, *part.* ἀποθανών, *Pr.*

ἀποθαμένος or ἀπεθαμένος, *dead*.

ἀπολαμβάνω (λαμβάνω), *to enjoy*, A. ἀπόλαυσα or ἀπέλαυσα.

ἀποστáινω (σταίνω), *to tire, to be tired*, A. ἀπόστασα.

ἀρεῖζω, and

ἀρεῖσκω, *to please*, A. ἄρεσα, *Pr.* ἀρεσμένος.

ἀρέσω, = the preceding.

ἄς (ἄφες, ἀφίημι), *let*, a defective imperative, used chiefly in the formation of the third person of the imperative.

αὐξáινω, and

αὐξάνω, *to increase, to grow*, A. αὔξησα, αὐξήθην, *Pr.* αὐξημένος.

ἀφίρω (ἀφίημι), *to leave, to let*, A. ἄφησα or ἄφηκα or ἀφήκα, *imperat.* ἄφησε or ἄφες or ἄφσε, *pl.* ἀφήσετε or ἀφήτε, A. *Pass.*

ἀφέθην, *Pr.* ἀφημένος.

B.

βάζω, and

βάλλω, *to put, to place*, A. ἔβαλα, *part.* βαλών, A. *Pass.* ἐβάλθην, *Pr.* βαλμένος.

βάνω, = the preceding.

βαρι-οὔμαι, -έσαι, *to be tired, to be weary or lazy*, A. ἐβαρέθην, *Pr.* βαρεμένος, *tired*.

βαρύνομαι, A. ἐβαρύνθην, = the preceding.

βλαστáινω, and

βλαστάνω, *to bud*, A. ἐβλάστησα.

βλέπω, *to see, to look*, A. ἶδα (also εἶδα), *subj.* ἰδῶ (like γραφθῶ), *imperat.* ἰδέ or ἰδές, *pl.* ἰδέτε, *part.* ἰδών, A. *Pass.* ἐβλέφθην.

Its compounds have A. *Act.* ἔβλεψα, as ἀποβλέπω, ἀπόβλεψα.

Fashionable people pervert the subjunctive ἰδῶ into διῶ, which sounds like *δυό, two*.

βόσκω, or βοσκῶ, ἄς, *to pasture*, A. ἐβόσκησα, ἐβοσκήθην, *Pr.* βοσκημένος.

βουτῶ, ἄς, *to dive*, A. ἐβούτησα or ἐβούτιξα, *Pr.* βουτημένος or βουτιγμένος, *immersed*.

βρέχω, *to wet, to rain*, A. ἔβρεξα, ἐβράχην, *Pr.* βρεγμένος, *wet*.

βυζáινω, and

βυζάνω, *to suck*, A. ἐβύζαξα, *Pr.* βυζαγμένος.

Γ.

γδέρνω (ἐκδέρω), *to flay, skin*, A. ἔγδαρα or ἔγδειρα, ἐγδάρεθην, *Pr.* γδαρμένος.

γδύνω (ἐκδύνω), *to undress, strip naked*, A. ἔγδυσα, ἔγδύθην,

Pp. γδυμένος.

γένομαι, = γίνομαι.

γέρω, = γυρῶ.

γίνομαι, *to become, to be, to be made*, A. ἔγινα or ἔγεινα, subj.

γίνω or γείνω, imperat. γίνε, A. Pass. ἐγίνην, subj. γινῶ or

γενῶ, imperat. γένου, pl. γενῆτε, part. γενόμενος (little used),

Pp. γενημένος.

The A. Pass. has the same signification with the A. Act.

γλυτόνω, *to rescue, save*, A. ἐγλύτωσα and ἔγλυσα, Pp. γλυτωμένος.

γύρῶ, *to lean on one side, to bend*, A. ἔγυρα, Pp. γυρμένος.

Δ.

δαγκάνω, *to bite*, A. ἐδάγκασα, Pp. δαγκασμένος.

δέρω, *to whip, flog, beat*, A. ἔδειρα, ἐδάρθην, Pp. δαρμένος.

διαβαίνω (βαίνω), *to pass*, A. ἐδιέβην or διέβην or ἐδιάβηκα (like ἐγράφθην, ἐγράφηκα), subj. διάβω, or διαβῶ (like γραφθῶ), imperat. διάβα, pl. διαβῆτε, part. διαβάς.

διδάσκω, *to teach*, A. ἐδίδαξα, ἐδιδάχθην, Pp. διδαγμένος.

δίδω, *to give*, A. ἔδωκα or ἔδωσα, imperat. δῶσε (Greek δός),

A. Pass. ἐδόθην, Pp. δοσμένος or δομένος.

δίνω, = the preceding.

Ε.

ἐβγάζω (ἐκβάλλω), *to put out*, A. ἔβγαλα, ἐβγάλθην, Pp. βγαλμένος.

ἐβγαίνω (ἐκβαίνω), *to go out*, A. ἐβγῆκα or ἤβγα (sometimes ἐξέβγα), subj. ἔβγω, or ἐβγῶ (like γραφθῶ), imperat. ἔβγα, pl. ἐβγαῖτε.

ἐβγάνω, = ἐβγάζω.

εἶδα, see βλέπω.

εἶμαι, *to be*, subj. ἤμαι, imperat. ἔσο, infin. εἶσθαι, part. ὢν,

Imperf. ἤμουν or ἤμην, A. ἐστάθην (from στέκομαι).

Present.

IND. S. εἶμαι

εἶσαι

εἶναι

P. εἶμ-εθα, -εσθε, -εσθεν, -εστε,

-αστε

εἶ-σθε, -στε, (Chian εἴστετε)

εἶναι

SUBJ. S. ἤμαι

ἤσαι

ἤναι

P. ἤμεθα, ἤσθε, ἤναι, with all the peculiarities of the Indicative.

IMP. *S.* ἔσο, ἔστω or ἄς ἦναι. *P.* 3 pers. ἄς ἦναι.

PART. ὦν, οὔσα, ὄν, *G.* ὄντος, οὔσης, ὄντος.

Imperfect.

S. ἤμουν, ἤμην, ἤμον, ἤμουνε
ἤσουν, ἤσο, ἤσουνε, ἤσιαν, ἤσιανε
ἤτον, ἤτο, ἤτιαν, ἤτιανε

P. ἤμ-εθα, -εσθε, -αστε, -αστιαν, -εσθαν
ἤσθε, ἤσεσθε, ἤσασθε, ἤσασθε, ἤσασθαν, ἤσασταν
ἤσαν, ἤτον, ἤτιαν, ἤτιανε

NOTE. The third person *ἵναι* was formerly *ἶναι*, and is probably a modification of the Greek *ἵναι* for *ἵνισται*. It must not be confounded with the Greek infinitive *ἵναι*.

It is hardly necessary to observe here, that the Romaic *ἵμαι* is passive in form, with the exception of *ἵναι*, *ἦσαν*.

εἶπα, see *λέγω*.

ἔλα, *ἐλάτε* or *ἐλᾶστε* (*ἐλαύνω*), *come*, a defective imperative, = *ἐλθέ*, *ἐλθετε*, from *ἔρχομαι*.

ἐμβαίνω, (*ἐν*, *βαίνω*), *to enter, to go or come in*, *A.* *ἐμβῆκα*, *subj.*

ἐμβω, or *ἐμβῶ* (like *γραφῶ*), *imperat.* *ἔμβα*, *pl.* *ἐμβᾶτε* or *ἐμβήτε*.

ἐμπορῶ, = *ἡμπορῶ*.

ἐντρέπομαι (*ἐν*, *τρέπω*), *to be ashamed or bashful*, *A.* *ἐντρέπην*.

ἐξεύρω, = *ἡξεύρω*.

ἔρχομαι, *ἦρχα*, *ἔρθω* or *ἐρθῶ*, = *ἔρχομαι*, *ἦλθα*, *ἔλθω* or *ἐλθῶ*.

ἔρχομαι, *to come*, *A.* *ἦλθα*, *subj.* *ἔλθω*, or *ἐλθῶ* (like *γραφῶ*), *imperat.* *ἐλθέ*, *ἐλθετε*, *part.* *ἐλθών*.

εὕρισκω, *to find*, *A.* *εὔρηκα* or *ἡῶρηκα* or *εὔρηκα*, or *ἡῶρα* or *εὔρα*, *subj.* *εὔρω*, or *εὔρῶ* (like *γραφῶ*), *imperat.* *εὔρε* or *εὔρε*, *pl.*

εὔρετε or *εὔρητε*, *part.* *εὔρών*, *A. Pass.* *εὔρεσθην*, *Pp.* *εὔρημένος* or *εὔρεμένος*.

εὔχομαι, *to pray*, *A.* *εὐχήσθην*.

ἔχω, *to have*, *Imperf.* *εἶχα*. The rest is wanting.

Z.

ζῶ, *ζῆς*, *ζῆ*, *pl.* *ζῶμεν*, *ζῆτε*, *ζῶσι*, *to live*, *Imperf.* *ἔζων*, *ἔζης*, *ἔζη*, *pl.* *ἔζωμεν*, *ἔζῆτε*, *ἔζων*, with the other peculiarities of verbs in *ῶ*: *A.* *ἔζησα*.

H.

ἡμπορῶ, *εἰς*, *can*, *may*, *to be able*, *A.* *ἡπόρῃσα*.

ἡξεύρω, *to know*, *Imperf.* *ἡξεύρα*. The *Aor.* in some connexions may be borrowed from *μανθάνω*.

Θ.

θά, an indeclinable auxiliary verb, for all the persons and numbers of the present and imperfect of the indicative of θέλω.

Compare πά.

θάπτω, to bury, A. ἔθαψα, ἐθάφθην or ἐτάφην, Pp. θαμμένος.

θέ, = θά.

θέλω, to wish, to will, Imperf. ἤθελα, A. ἤθελῃσα, subj. θελήσω, imperat. θέλησε, part. θελήσας.

θέτω, to put, to place, to locate, A. ἔθεσα, ἐτέθην, Pp. θεμένος.

τρέφω, = τρέφω.

Ι.

ἶδα, see βλέπω.

Κ.

κάθομαι, to sit down, to dwell, A. ἐκάθῃσα.

καίω, to burn, A. ἔκαυσα, ἐκαύθην or ἐκάην, Pp. καυμένος.

The Participle καϋμένος, η, ον, usually means poor fellow, poor or dear woman, poor thing, in an endearing acceptance, and is used chiefly in exclamations.

κάμνω, to do, to make, A. ἔκαμα, Pp. καμωμένος.

κάμω, and κάνω, = κάμνω.

καταβαίνω (βαίνω), to descend, to come or go down, A. ἐκατέβην or κατέβην, ἐκατέβηκα or κατέβηκα (like ἐγράφθην, ἐγράφηκα), subj. κατέβω, or κατεβῶ (like γραφθῶ), imperat. κατέβα, pl. κατεβᾶτε, part. καταβάς.

κατεβαίνω, = the preceding.

καύω, = καίω.

κερδαίνω, to gain, A. ἐκέρδησα, Pp. κερδημένος or κερδαιμένος.

κερδίζω, A. ἐκέρδιξα, Pp. κερδιγμένος or κερδισμένος, = the preceding.

κερνῶ, ᾧς, to pour out liquor for anybody, to treat with liquor,

A. ἐκέρασα, ἐκεράσθην, Pp. κερασμένος.

κιρνῶ, ᾧς, = the preceding.

κλαίω, to weep, A. ἔκλανσα, Pp. κλαμένος.

κρεμάζω, and

κρεμνῶ, ᾧς, to hang, A. ἐκρέμασα, ἐκρεμάσθην, Pp. κρεμασμένος.

κρέμονται, to be hanging, to hang, intransitive and defective.

κρεμῶ, ᾧς, = κρεμνῶ.

κρύβω, and

κρύπτω, to hide, to conceal, A. ἔκρυψα, A. Pass. ἐκρύφθην or ἐκρύβην, imperat. κρύψου or κρυβήσου, Pp. κρυμμένος.

κυλλίω, to roll, A. ἐκύλισα, ἐκυλίσθην, Pp. κυλισμένος.

κυλῶ, ᾧς, = the preceding.

A.

λαμβάνω, and

λαμβάνω, *to receive, to take*, A. ἔλαβα, *part.* λαβών, A. Pass. ἐλήφθην.

λανθάνομαι, *to mistake, to be mistaken*, A. ἐλανθάσθην, Pp. λανθασμένος.

λαχαίνω, *to happen*, A. ἔλοχα.

λέγω, *to say, to tell*, A. εἶπα, *subj.* εἴπω, or εἰπῶ (like γραφθῶ), *imperat.* εἰπέ or εἰπές or πές, pl. εἰπέτε, *part.* εἰπών, A. Pass. ἐλέχθην and εἰπώθην, Pp. εἰρημένος.

Its compounds have A. ἔλεξα, ἐλέχθην: as, διαλέγω, ἐδιάλεξα, ἐδιαλέχθην.

M.

μαζόνω, *to gather, to collect*, A. ἐμάζωσα or ἔμασα, A. Pass. ἐμαζώχθην, Pp. μαζωμένος.

μαθαίνω, and

μανθάνω, *to learn*, A. ἔμαθα, *part.* μαθών, Pp. μαθημένος, *crudite, learned, accustomed.*

μεθύω, *to get drunk*, A. ἐμέθυσα *to be drunk*, Pp. μεθυσμένος *drunk.*

μεθῶ, ᾧς, = the preceding.

μίλει, *it concerns*, Imperf. ἔμελε, impersonal.

μένω, *to remain*, A. ἔμεινα.

μηνύω, *to give notice, to announce*, A. ἐμήνυσα, ἐμηνύθην.

μηνῶ, ᾧς, = the preceding.

μιγνύω, *to mix*, A. ἔμιξα, ἐμίχθην, Pp. μιγμένος.

μνέσκω, and

μνήσκω, = μένω.

IV.

νά, pl. νάτε, *take*, a defective imperative, having originated in the interjection νά! *behold! see here!*

Ξ.

ξερνῶ, ᾧς, *to vomit*, A. ἐξέρυσσα.

ξέρω, and

ξεύρω, = ἡξεύρω.

ξεχάνω, *to forget*, A. ἐξέχασα, Pp. ξεχασμένος *stupid, booby, blockhead,*

ξεχνῶ, ᾧς, = the preceding.

ξύνω, and

ξύω, *to scratch*, A. ἔξυσσα, ἐξύθην, Pp. ξυμένος.

ξῶ, ξεῖς, = the preceding.

O.

ὀμνύω, *to swear*, A. ὅμοσα or ὤμοσα. —
ὀμόνω, = the preceding.

Π.

πά, see *πηγαίνω*.

παγαίνω, and

πάγω, = *πηγαίνω*.

παθαίνω, = *πάσχω*.

παίρνω (*ἐπαίρω*), *to take*, A. ἐπῆρα, subj. πάρω, imperat. πάρε,

A. Pass. ἐπάρθην, Pr. παρμένος.

πάσχω, *to suffer*, A. ἔπαθα, part. παθών.

παχαίνω, and

παχύνω, *to grow fat*, A. ἐπάχυνα, *to be fat*.

πεθαίνω, = ἀπεθαίνω, ἀποθνήσκω.

περνῶ, ᾄς, *to pass*, A. ἐπέρασα, Pr. περασμένος.

πέτομαι, = πετώ, *to fly*.

πετώ, ᾄς, *to fly, to throw away*, A. ἐπέταξα, ἐπειτάχθην, Pr. πεταγμένος *thrown away*.

πέφτω, = πλίτω.

πηγαίνω (*ὑπάγω*), *to go*, part. also *πηγαινάμενος*, A. ἐπῆγα or ὑπῆγα, subj. πάγω or ὑπάγω, Pr. παγαιμένος *gone*.

The form *πά* may stand for all the numbers and persons of the subjunctive after *νά*. Compare *θά* for *θέλω*, *θέλεις*, &c. *πίνω*, *to drink*, A. ἔπια, subj. πῖω, or πῶ (like *γραφῶ*), imperat. πῖς or πῑέ, pl. πῖετς or πῑέτε, part. πιών, A. Pass. ἐπόθην or ἐπιόθην, Pr. *πιόμενος*, *drunk*.

πίπτω, *to fall*, A. ἔπεσα, part. πεσών, Pr. πεσμένος.

πλέω, *to float, to sail*, A. ἔπλευσα.

πνέω, *to breathe*, A. ἔπνευσα.

πρήσκομαι, *to swell*, intransitive, A. ἐπρήσθην, Pr. πρησμένος.

προσεύχομαι, *to pray as to the deity*, A. ἐπροσευχήθην, imperat. προσεύξου.

Ρ.

ρέω, *to flow*, A. ἔρρευσα.

Σ.

σαπίζω, *to rot*, A. ἐσάπισα, Pr. σαπισμένος or σαπημένος.

σέρνω, = σύρω.

σηκώνω, *to raise*, A. ἐσήκωσα, ἐσηκώθην, Pr. σηκωμένος. Pass.

σηκόνομαι, *to rise*, imperat. σήκου or σήκω, pl. σηκώτε.

σπάζω, *to break*, A. ἔσπασα, ἐσπάσθην, Pr. σπασμένος.

σπάνω, = the preceding.

στáινω, *to erect, to place in an erect position*, A. ἔστησά, ἑστή-
θην, Pr. στημένος.

στέκω, and στέκομαι, *to stand, to stay, to stop*, imperat. στέκα,
pl. στεκᾶτε, A. Pass. ἐστάθην.

στέλλω, and στέλνω, *to send*, Imperf. ἔστεινα, A. ἔστειλα, ἐστάλθην
or ἐστάλην, Pr. σταλμένος.

στήνω, = σταίνω.

συμβαίνει (σύν, βαίνει), *it happens*, A. ἐσυνέβη or συνέβη, subj.
συμβῇ or συνέβη.

σύρω, *to drag, draw*, A. ἔσुरα, ἐσύρθην, Pr. συρμένος. The
A. imperat. σύρε, σύρετε, means also *go*.

σύρω, = the preceding.

σφίγγω, *to squeeze*, imperat. σφίγγε and σφίγγα, A. ἔσφιξα,
ἐσφίχθην, Pr. σφιγμένος *tight*.

T.

τραβῶ, ᾶς, *to draw, to pull*, A. ἐτράβιξα, ἐτραβίχθην, Pr. τραβι-
γμένος.

τρέμω, *to tremble*, Imperf. ἔτρεμα, defective.

τρέφω, *to feed, nourish*, A. ἔθρεψα, A. Pass. ἐθρέφθην or ἐθρά-
θην or ἐτράφην, Pr. θρεμμένος.

τρέχω, *to run*, imperat. τρέχα, pl. τρεχᾶτε, A. ἔτρεξα.

τρώγω, *to eat*, A. ἔφαγα, part. φαγών, A. Pass. ἐφαγώθην, Pr.
φαγωμένος.

τυχαίνω, *to happen*, A. ἔτυχα.

T.

ὑπαγαίνω, obsolete, = ὑπάγω, πηγαίνω.

ὑπάγω, = πηγαίνω.

ὑπόσχομαι, *to promise*, A. ὑποσχέθην or ὑπεσχέθην.

Φ.

φαγωμένος, see τρώγω.

φέρνω, and

φέρω, *to bring*, Imperf. ἔφερα, A. ἔφερα, ἐφέρθην, Pr. φεμένος.

φεύγω, *to flee*, imperat. also φεύγα, pl. φευγάτε, A. ἔφυγα.

X.

χαίρω, commonly χαίρομαι, *to rejoice, to be glad*, part. also χα-
ρούμενος, A. ἐχάρην.

χαλνῶ, ᾶς, and

χαλῶ, ᾶς, *to destroy, to demolish*, A. ἐχάλασα, ἐχαλάσθην, Pr.
χαλασμένος.

χάνω, *to lose*, A. ἔχασα, ἐχάθην, Pr. χαμένος.

χάσκω, *to gape, imperat.* also χάσκα, defective.

χορταίνω, *to satiate, to be satiated*, A. ἐχόρτισα, Pr. χορτασμένος.

ψ.

ψένω, and ψήνω, *to roast, to cook*, A. ἔψησα, ἐψήθην, Pr. ψημένος.

ADVERBS.

§ 107. 1. Adverbs formed from adjectives in *ος* and *υς*, of all the degrees of comparison, are the same with the nominative neuter plural of those adjectives. E. g.

καλά, *well*, καλήτερα, *better*, from καλός, καλήτερος, *good*
πικρά, *bitterly*, πικρότερα, πικρότατα, from πικρός, *bitter*
βαθιά, *deeply*, βαθύτερα, βαθύτατα, from βαθύς, *deep*.

2. Adverbs of the positive degree may be formed from adjectives in *ος*, *ης*, *υς*, by changing *ος* and *ης* into *ως*, and *υς* into *έως*. E. g.

σοφῶς, *wisely*, σοφώτερα, σοφώτατα, from σοφός
ἀληθῶς, *truly*, ἀληθέστερα, ἀληθέστατα, from ἀληθής
φιλαλήθως, *in a truth-loving manner*, from φιλαλήθης
βαθέως, *deeply*, from βαθύς.

Adverbs in *ως* are not used by the uneducated.

3. A few adverbs are the same with the nominative singular of the neuter of the adjective. E. g.

μόνον, *only*, from μόνος, *alone*
πολύ, *much*, from πολύς
πόσον, *how much*, from πόσος.

§ 108. 1. Adverbs answering to the question ποσάκις, *how often, how many times*, end in *άκις*. E. g.

πολλάκις, *often, many times*, from πολύς.

2. All *numeral* adverbs, except *ἅπαξ*, *one*, *δίδς*, *twice*, and *τρίς*, *thrice*, end in *άκις*. E. g.

τετράκις, *four times*, from τέσσαρες
ἐκατοντάκις, *hundred times*, from ἑκατόν.

NOTE. Instead of adverbs of this class, the mass of the people use the accusative of *φορά*, *time*, preceded by the adjective denoting the number. E. g.

πόσαις φοράις, how many times?

μίαν φοράν, once, one time

δύο φορές, twice, two times

πολλαίς φορές, many times

ελάχιστοις φορές, a few times.

§ 109. The adverbs *ποῦ*, *κἄπου*, *όπου*, *όπου* : *πόθεν*, *όπόθεν*, *όθεν* : *πότε*, *ποτε*, *τότε*, *όταν*, *όπόταν* : *πῶς*, *κἄπως*, *οὕτως*, *ἔτσι*, *όπως*, correspond to each other as follows :

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ</i>	<i>κἄπου</i>		<i>όπου</i> , <i>όπου</i>
<i>πόθεν</i>			<i>όθεν</i> , <i>όπόθεν</i>
<i>πότε</i>	<i>ποτε</i>	<i>τότε</i>	<i>όταν</i> , <i>όπόταν</i>
<i>πῶς</i>	<i>κἄπως</i>	<i>οὕτως</i> , <i>ἔτσι</i>	<i>όπως</i> , <i>ώς</i> , <i>καθώς</i>

NOTE. *Κἄποτε*, the proper indefinite of *πότε*, now means *sometimes*, not *some time*, which analogy requires.

DERIVATION OF WORDS.

This head comprises chiefly such endings as are more or less peculiar to the Romaic.

§ 110. 1. PATRONYMICS from nouns in *ας* of the *first declension* are formed by changing this ending into *άδης*. E. g.

Ἡλιάδης, son of *Elias*, from *Ἡλίας*.

2. Patronymics from nouns in *ος* of the *second declension*, and *ης* of the *first*, are formed by changing these endings into *ίδης*. E. g.

Οἰκονομίδης, son of *Ækonomos*, from *Οἰκονόμος*

Νικολαΐδης, son of *Nicholas*, from *Νικόλαος*

Ἰωαννίδης, son of *John*, from *Ἰωάννης*.

But when *ος* is preceded by the sound *I*, it is changed into *άδης* : as, *Δημητριάδης*, son of *Demetrius*, from *Δημήτριος*.

3. Patronymics from nouns of the *third declension* are formed by changing *ος* or *ως* of the genitive singular into *ίδης*. E. g.

Πλατωνίδης, son of *Plato*, from *Πλάτων*, *ωνος*

Νεστορίδης, son of *Nestor*, from *Νέστωρ*, *ορος*

Θησείδης, son of *Theseus*, from *Θησεύς*, *έως*.

§ 111. From the Greek *πῶλος*, *foal*, or rather from the Latin *pullus*, come the following endings, which are always preceded by *ο*:

- πουλος G. ου, *son of*, occurring only in proper names; as, Ἀλεξόπουλος, *Alexopoulos*, from Ἀλέξης.
- πούλα G. ας, *daughter of*; as, ἀρχοντοπούλα, *a nobleman's daughter*, from ἀρχοντας: βοσκοπούλα, *shepherdess*, from βοσκός: Τουρκοπούλα, *a Turkish girl*.
- ουλον G. ου, *offspring of, son of*; as, ἀρχοντόπουλον, *a nobleman's son*: Τουρκόπουλον, *a Turkish boy*. In words denoting irrational or inanimate objects, it has a diminutive signification; as, ψαλιδόπουλον, *small scissors*, from ψαλίδι.

§ 112. A DIMINUTIVE is a derivate word, signifying a *small* or *dear* thing of the kind denoted by the primitive. Diminutives end in

- άκης G. η, implying *dear*, used chiefly in proper names; Γεωργάκης, *dear George*, from Γεώργης: Νικολάκης, *dear Nicholas*, from Νικολός: Γιαννάκης, from Γιάννης, *John*.
- άκι, *little, small, dear, precious*, used only in the nominative and accusative of both numbers; as, μαχαιράκι, *a little knife*, from μαχαίρι: κρασάκι, *dear wine*, from κρασί. Diminutives in άκι are formed from nouns in ι of the second declension.
- ιό G. ιοῦ, used only in names of women, particularly of young women; as, τὸ Κατερινιό or Κανιό, *Kate*, from Αἰκατερίνη, *Catherine*; τὸ Λεινό, *Nell*, from Ἑλένη, *Helen*; τὸ Μαριό, *Molly*, from Μαρία, *Mary*.
- ίτσα (Greek -ίσκη), G. ας, *little, small, dear*; as, βαρκίτσα, *little boat*, from βάρκα: γυναικίτσα, *dear woman or wife*. Κυράτσα, or Κεράτσα, from κυρά or κερά, *mistress*, takes ά in the penult instead of ι.
- ίτης G. η, occurs only in κυρίτης (also κυρίσος), from κύρης or κύριος, *master*. Κυρίτης, however, is now chiefly used as a man's name.

ίταιν G. ιταιοῦ, was very common in the time of Ptochoprodromos, and was used also in adjectives of the comparative degree; as, κρασίταιν, μικροτερίταιν, from κρασί, μικρότερον. At present it occurs only in κορίταιν (without the ν), *girl*, from κόρη, but without its diminutive force.

- κω, G. κως, occurs in the Constantinopolitan proper names, ἡ Ἑλένκω, ἡ Κατίνκω, from Ἑλένη, Αἰκατερίνη.

- όκας G. α, found only in γνιόκας or νιγιόκας, *dear son*, from γνιός or νιός.
- ούδα G. ας, equivalent to -ίτσα, as, κοπελούδα, *dear lass*, from κοπέλα.
- ουδερός, ή, όν, modifies the meaning of some adjectives of color; as, μαυρουδερός, *blackish*, from μαῦρος.
- ούδι, equivalent to -άκι, as, τὸ γνιούδι, from γνιός, *son*.
- ούλα (Latin -ula), G. ας, equivalent to -ίτσα, as, πορτούλα, *little door*, from πόρτα: καπούλα, *poor woman*, (in an endearing acceptance,) from κάψα, *heat*.
- ούλης G. η, equivalent to -άκης, as, καπούλης, *poor fellow*, from κάψα.
- ούλι, equivalent to -άκι, as, παιδούλι, *little boy*, from παιδί.
- Χερούλι, ιοῦ, τὸ, *handle*, as of a vase, from χέρι, has lost its diminutive signification.
- ουλός, ή, όν, (Greek -ύλας, Latin -ulus) equivalent to -ούτσι-κος: as, βαθουλός, *rather deep*, from βαθύς.
- ούτσικος, η, όν, (Italian -uzzo,) modifies the quality denoted by the primitive; as, ασπρούτσικος, *whitish*, from ἄσπρος: γλυκούτσικος, *sweetish*, from γλυκός: καλούτσικος, *rather good*, from καλός.

§ 113. AN AUGMENTATIVE is a derivative noun, signifying a *great, large, big, or huge* thing of the kind denoted by the primitive.

There are two methods of forming Romaic augmentatives:

1. By changing neuters into feminines, and feminines into masculines. E. g.

ή σπάθα, <i>big sword</i>	←	from	τὸ σπαθί
ή κεφάλια, <i>big head</i>		"	τὸ κεφάλι
ή ποδάρα, <i>big foot</i>		"	τὸ ποδάρι
ὁ μύτος, <i>monstrous nose</i>	↘	"	ή μύτη.

2. By annexing άρα G. ας, or αρος G. ον, to the root of the primitive. E. g.

ή χεράρα, <i>clumsy hand</i>	from	τὸ χέρι
ὁ μύταρος, <i>huge nose</i>	"	ή μύτη.

§ 114. The following endings denote *employment, occupation, or character*.

-άρης (Latin -arius), G. η, or -άριος G. ου: ἀποθηκάρης,

apothecary, from ἀποθήκη : περιβολάρης, *gardener*, from περιβόλι.

-ᾱς G. ᾱ, denoting a *seller* or *keeper of*, *dealer in* : βουτυρᾱς, *butter-seller*, from βούτυρον : μύλωνᾱς, *miller*, from μύλος : σφουγγαρᾱς, *spunge-merchant*, or *spunge-fisher*.

Some nouns of this class have acquired an *augmentative* signification ; as, κεφαλᾱς, *big-headed man*, from κεφάλι : φαγᾱς, *glutton*, from φαγί.

-ισσα G. ας : βασιλισσα, *queen*, from βασιλεύς, *king* ; καπιτάνισσα, *captain's wife*, from καπιτάνος : ἐχθρῖσσα, *female enemy*, from ἐχθρός : γιάτρῖσσα, *female physician*, from ἰατρός.

Most commonly the feminine of *national* appellatives end in ισσα : as, Τούρκισσα, Ἀράπισσα, Γύφτισσα, from Τοῦρκος, *Turk*, Ἀράπης, *Arab*, Γύφτιος, *Gypsy*.

-οῦ G. οῦς, is the feminine of -ᾱς : κοσκινοῦ, a *female sieve-maker*, or the *wife of a sieve-maker*, from κοσκινᾱς.

-οῦσα (Greek -όεις, -όεσσα), G. ας : μαυρομαλούσα, *black-haired woman*.

-τρα or -τρια G. ας, comes from the masculine -της : ψάλτρα or ψάλτρια, *songstress*, from ψάλτης.

-τῆς (Turkish), G. ῆ : καϊκτῆς, *boatman*, from καϊκι, *boat*, *vessel*.

§ 115. The ending ινα or αινα G. ας, is in many parts of Greece appended to a married man's name to denote that of his wife. E. g.

Ἀποστολίνα	from	Ἀποστόλης, Apostoles
Κώσταινα	"	Κώστας, Constans
Δημήτρινα	"	Δημήτριος, Demetrius
Θοδωρίνα,	"	Θοδωρῆς, Theodore.

§ 116. Some proper names are formed from adjectives in ος simply by changing the place of the accent. E. g.

Λάμπρος, Χρῆστος, from λαμπρός, χρηστός.

§ 117. 1. Neuters in -ιδι come from nouns in ις G. εως, and from nouns in ος G. ους. E. g.

φίδι, snake	from	ὁ ὄφις, εως
ταξίδι, voyage	"	ἡ τάξις, εως
ξίδι, vinegar	"	τὸ ὄξος, ους.

Some write -ἔιδι for -ίδι: both are correct, but -ίδι is the simplest.

2. Neuters in -άφι come from nouns in *ος* G. *ον*. E. g.

ξουράφι, *razor*, from ὁ ξυρός.

§ 118. *Abstract nouns, peculiar to the Romaic, end in -άδα, -αριά, -ιά, -ιμον, -ιτα, and -ύλα.*

-άδα G. *ας*, corresponds to the English *-ness*, and the Greek *-της*: as, γλυκάδα, *sweetness*, from γλυκός.

-αριά G. *ας*, occurs in numbers that are multiples of *ten* or of *five*; as, δεκαριά, *ten*, δεκαπενταριά, *fifteen*, εικοσαριά, *twenty*, εικοσιπενταριά, *twenty-five*. Also δωδεκαριά, *twelve*. But ἑκατόν, *hundred*, has ἑκατοστή.

Nouns of this class are always accompanied by κάμμιά, *some, about*, from κἀνείς (§ 71); as, φέρε μας κάμμιά πενηνταριά κεφάλια, *bring us fifty heads or so*. This circumstance has led some to suppose that the indefiniteness lies in the noun and not in the pronoun κάμμιά.

-ιά G. *ιάς*, denotes the *effect* produced by any instrument or organ; as, ματιά, *glance of the eye*, from μάτι, *eye*; κανονιά, *the report of a gun*, from κανόνι, *cannon*; μαχαιριά, *a stab*, from μαχαίρι, *knife*; κονδυλιά, *a mark with a pen*, from κονδύλι, *pen*.

-ιμον (Greek -ιμος), G. *ιματος*, denotes the *action* of a verb; as, γράψιμον, *writing*, from γράφω: τρέξιμον, *running*, from τρέχω: ψήσιμον, *roasting*, from ψήνω.

-ιτα (Latin *-itas*, Italian *-ità*), G. *ας*, corresponds to the Greek *-της*: as, ἄργιτα, *delay*, from ἄργω: ἐχθριτα, *enmity*, from ἐχθρός: μάνιτα, *rage*, from μανία.

-ύλα (Greek -ύλος), G. *ας*, occurs in some nouns of *color*; as, ἄσπρύλα, *intense whiteness*, from ἄσπρος: κοκκινύλα, *intense redness*, from κόκκινος.

Καύλα, *a burning sensation*, from καίω, is perhaps the only noun of this class that does not denote color.

§ 119. *Adjectives, more or less peculiar to the Romaic, end in -άτος, -έσιος, -ήσιος, -ίκιος, -ικος with the accent on the antepenult, and -ούριος.*

-άτος, η, ον, (Latin *-atus*), formerly very common, but at present confined to a limited number of adjectives, the most common of which is γεμάτος, *full*, from γέμω.

-ένιος (Greek -ιος), α, ον, denotes the material of which any thing is made; as, ξυλένιος, *wooden*, from ξύλον: μαλαματένιος, *golden*, from μάλαμα, *gold*.

-ήσιος, α, ον, denotes pertaining to; as, γιδήσιος, *goat's*, from γίδα, *goat*; γυναικήσιος, *woman's*, from γυναίκα: παιδιακήσιος, *boy's*, *boyish*, from παιδί.

-ίκιος, α, ον, (Greek -ικός,) occurs perhaps only in αντίκιος, *man's*, from άνθρωπος, *man*.

-ικος, η, ον, for -ικός, ή, όν: as, άφύσικος, *unnatural*, Τούρκικος, *Turkish*; Εγγλέζικος, *English*; Βενέτικος, *Venetian*.

-ούριος, α, ον, as, καινούριος, *new*, from καινός: σπανούριος, *deficient in beard*, from σπανός.

COMPOSITION OF WORDS.

§ 120. 1. When the first component part is a noun of the first or second declension, its ending is dropped, and ο is substituted. E. g.

θαλασσόνερον, <i>sea-water</i>	from	θάλασσα, νερόν
γεροντοκόριτσο, <i>old maid</i>	"	γέροντας, κορίτσι
καλοψήνω, <i>to roast well</i>	"	καλός, ψήνω
κρασοπότηρον, <i>wine-cup</i>	"	κρασί, ποτήρι.

2. When the first component part is a noun of the third declension, the termination of the genitive is dropped, and ο is substituted. E. g.

λεοντόκαρδος, *lion-hearted*, from λέων, οντος, ψυχή.

3. When the last component part begins with a vowel, the ο is omitted. It is omitted also when the first part is πολύς. E. g.

παλιάνθρωπος, <i>old fellow</i>	from	παλιός, άνθρωπος
ξυλάνθρωπος, <i>blockhead</i>	"	ξύλον, άνθρωπος
καλακούω, <i>to hear well</i>	"	καλός, ακούω
πολυκαιρινός, <i>stale</i>	"	πολύς, καιρός.

NOTE 1. When the last component part is a neuter in ι, this ending generally becomes ον in the compound; as, μελιβοκόνδυλον, *lead pencil*, from μελίβι and κονδύλι.

NOTE 2. The nouns παπᾶς, *priest*, χατσῆς, *hajee'*, μάστορης, *artist*, γέρος, *old*, διάκος, *deacon*, δάσκαλος, *teacher*, when used as titles of respect, drop their final ι, and are prefixed to the proper name. E. g.

Παπαθύμιος	from	παπᾶς, Θύμιος, Euthymius
Παπαντώνης	"	" Ἀντώνης, Anthony
Χατσηχεῖστος	"	χατσηῖς, Χεῖστος, Chrestos
Μαστορογιάννης	"	μάστορης, Γιάννης, John
Γιρονίκος	"	γίρης, Νίκος, Nick
Διακογεργέριος	"	διάκος, Γεργέριος, Gregory
Δασκαλοπαναγιώτης	"	δάσκαλος, Παναγιώτης, Panaghiotes.

Some write such words with a hyphen between the component parts; as, *παπα-Θύμιος, δασκαλο-Παναγιώτης*. Others accent the last syllable of *παπα*, thus, *παπᾶ Γεργέριος*.

Coray compares the nominative *παπᾶ*, in such expressions as *παπᾶ Δανιήλ*, to the Epic nominatives in *a* (as *ἱππότα*): but the cases are not parallel; for the syllables *παπα* remain unchanged in both the numbers and in its derivatives; as *οἱ Παπαγιανναῖοι*, the *priest-John-family*. Add to this the analogy of the feminine *παπαδιά*, *priest's wife*; as, *ἡ Παπαδιαγιάννισα, τῆς Παπαδιαγιάννισας*, the *wife of priest John*.

§ 121. 1. The negative prefix *ἄ-*, before a vowel *ἄν-*, corresponds to the English prefix *un-*, or to the suffix *-less*. E. g.

ἄκακος, harmless	from	κακός, bad
ἄνάξιος, unworthy	"	ἄξιος, worthy.

2. The negative word corresponding to the perfect passive participle is the verbal adjective in *τός* (sometimes an adjective in *ος*), with the negative prefix. E. g.

γραμμένος, written	ἄγραπτος, unwritten, from γράφω
ψημένος, roasted	ἄψητος, not roasted, from ψήνω
ἁλατισμένος, salted	ἄάλατος, not salted, from ἅλας.

§ 122. A mixed number, the fractional part of which is *one half*, may be formed by annexing the suffix *-ήμισυ* or *-μισυ* (from *ἡμισυς*) to the cardinal number. E. g.

μιάμισυ, ἐνάμισυ, one and a half
δύομισυ, δύο and a half
τρεισήμισυ, three and a half
ἐβδομήντα ἑφτάμισυ, seventy-seven and a half.

Some separate *-μισυ* from the first component part; as, *δεκά 'μισυ, ἐννιά 'μισυ, δώδεκά 'μισυ*.

PART III.

SYNTAX.

SUBJECT AND PREDICATE.

§ 123. The subject of a proposition is that of which any thing is affirmed.

The predicate is that which is affirmed of the subject.

SUBJECT.

§ 124. The subject is either a nominative, or a word standing for a nominative.

The nominative, or its representative, may have other words closely connected with it.

§ 125. The verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ τρέχω, *I run.* Ἡμεῖς πηγαίνομεν, *We go.*

Ἐσὺ γράφεις, *Thou writest.* Ἐσεῖς λέγετε, *You say.*

Αὐτὸς ἐπεριπατοῦσε, *He was walking.*

Οἱ στρατιῶται ἐσκοτώθησαν, *The soldiers were killed.*

NOTE 1. In certain *fashionable* expressions, the number and person of the verb are determined by the genitive of the personal pronoun limiting the nominative. E. g.

Τί εἶπες ἡ εὐγενία σου, *What did your Nobility say?*

Καταλαμβάνει καὶ αὐτός σας, *You yourself also perceive.*

Ἡ τιμιότης σας τί λέγειτε εἰς τοῦτο; *What does your Respectability say to this?*

Those who affect the height of politeness, or rather servility, use *της* for *σου* or *σας*: as, Ἡ ἱξοχότης της δὲν τὸ νοστιμίζειται, *Your (literally Her) Excellency does not relish it.*

NOTE 2. It is fashionable (but not servile) to use the second person plural for the second person singular. E. g.

Τί κάμνεις; for Τί κάμνεις; *How do you do?*

Εἶσθε καλά; for Εἶσαι καλά; *Are you well?*

§ 126. The nominatives ἐγώ, ἡμεῖς, ἐσύ, ἐσεῖς, and all the nominatives of αὐτός, are expressed only when emphasis is required, or in case of antithesis. E. g.

Ἐγὼ λέγω, *It is I that say.*

Ἐσεῖς τὸ ἐκάμετε καὶ ὄχι ἡμεῖς, *You did it, not we.*

§ 127. 1. Two or more nominatives in the singular, connected by καί (expressed or understood), take the verb in the plural, and in the chief person, which is the first with respect to the second and third, and the second with respect to the third. E. g.

Ἐγὼ καὶ ἐσύ καὶ ἐκείνη ἐπηγαίναμεν, *I and thou and she were going.*

Ἐσύ καὶ αὐτὸς καὶ ἐκείνη θὰ ἐλπίζετε, *Thou and he and she will hope.*

Ὁ κροκόδειλος καὶ ἡ ἀλώπου ἐφιλονεικοῦσαν, *The crocodile and the fox were disputing.*

2. The verb may agree with the noun which stands nearest to it. E. g.

Θὰ χαθῇς ἐσύ, ἐγὼ, ἡ πόλις, *Thou and I and the city shall perish.*

Ἄγνωστος εἶναι ὁ τόπος καὶ ὁ χρόνος, *Both the place and the time are unknown.*

NOTE. A nominative in the singular followed by the preposition μέ, *with*, may take the verb in the plural; as, Σταῖκος μὲ τὰ παλληκάρια ἐμπήκυν, *Statkos entered with the brave men.*

§ 128. When two or more nominatives of different persons are separated by ἢ, οὐτε, or μήτε, the verb agrees with one of the nominatives, and is understood after the rest. E. g.

ἢ ἡμεῖς θὰ χαθῶμεν, ἢ ἐκείνη, *Either we shall perish or she will.*

Οὐτε ἐσεῖς ἦσασθε ἐκεῖ, οὐτ' ἐκείνη, *Neither you were there, nor was she.*

Μήτε αὐτὸς, μήτε ἐσεῖς νὰ πηγαίνετε, *Neither must he nor you go.*

NOTE. When the nominatives are separated by *οὐτε* or *μήτε*, the verb may be in the plural, but it must precede or follow all the nominatives; as, *Μήτε τοῦτος μήτ' ἰκεῖνος δὲν τὸ ἐστοχάσθησαν*, *Neither this nor that man thought of it.*

§ 129. A *collective* noun in the singular may take the verb in the plural. E. g.

Πολεμοῦν ἡ Κλεφτουριά, *The Klephts fight.*

Θὰ μὲ κατηγορήσουν ὁ κόσμος, *The world will censure me.*

§ 130. The person of a verb agreeing with the *relative* pronoun is determined by the person of the antecedent. E. g.

Ἐγὼ ὅπου εἶμαι ἐδῶ, *I who am here.*

Ἐκεῖνοι οἱ ὁποῖοι ἐπιάσθησαν, *Those who were caught.*

§ 131. The subject of verbs denoting the state of the weather, or the operations of nature, is not expressed. Thus,

<i>ἀστράπτει</i> , <i>it lightens</i>	from	<i>ἀστράπτω</i>
<i>βρέχει</i> , <i>it rains</i>	"	<i>βρέχω</i>
<i>βροντᾷ</i> , <i>it thunders</i>	"	<i>βροντῶ</i>
<i>ἐβράδειασε</i> , <i>it is late</i>	"	<i>βραδειάζω</i>
<i>ἐκαλωσύννευσε</i> , <i>it has cleared off</i>	"	<i>καλωσυννέω</i>
<i>ἐσκοτείνιασε</i> , <i>it is dark</i>	"	<i>σκοτεινιάζω</i>
<i>ἔφεξε</i> , <i>it is day</i>	"	<i>φέγγω</i>
<i>ἐχάραξε</i> , <i>it dawns</i>	"	<i>χαράζω</i>
<i>ξημέρωσε</i> , <i>it is day</i>	"	<i>ξημερόνω</i>
<i>χιονίζει</i> , <i>it snows</i>	"	<i>χιονίζω</i> .

§ 132. 1. In general, any word or clause may be the subject of a proposition.

2. Particularly, the subject may be a verb in the subjunctive mood preceded by *νά* or *τὸ νά*. Such may be the subject of

ἀπαγορεύεται, *it is forbidden*; from *ἀπαγορεύω*.

ἄρκει, *it is enough*; *ἄρκω*.

εἶναι, *it is*, followed by a neuter adjective, or by a preposition; *εἶμαι*.

ἔλειπε, *it wanted*, *it was wanting*; *λείπω*.

ἐνδέχεται, *it is possible.*

πρέπει, *it is proper, it becomes ;* πρέπειω.

συγχωρεῖται, *it is permitted ;* συγχωρῶ.

συμβαίνει, *it happens ;* συμβαίνω.

συμφέρει, *it benefits, it is of advantage ;* συμφέρω.

τυχαίνει, *ἔτυχε, it happens, it happened ;* τυχαίνω.

ὠφελεῖ, *it benefits ;* ὠφελῶ.

Εἶναι ἀδύνατον νὰ ᾔσαι καλὸς καὶ κακὸς εἰς τὸν αὐτὸν καιρὸν, *It is impossible that you should be good and bad at the same time.*

Πρέπει νὰ φύγωμεν, *We must go away.*

3. The subject may be a verb in the indicative preceded by ὅτι, *that*. Such may be the subject of

λέγεται, *it is said ;* from λέγω.

συμπεραίνεται, *it is conjectured or inferred ;* συμπεραίνω.

φαίνεται, *it appears, it seems ;* φαίνομαι.

φθάνει, *it is enough ;* φθάνω.

Συμπεραίνεται ὅτι ἀναχώρησε, *It is conjectured that he has departed.*

Φαίνεται ὅτι ἀπατηθήκαμεν, *It seems that we have been deceived.*

§ 133. Sometimes a verb, most commonly εἶμαι, *to be*, is to be supplied after the nominative. E. g.

Τὸ πρᾶγμα καλὸν, δὲν ἔχει ὅμως πέρασιν, *The article is good, but there is no demand for it.*

Μάρτυρες οἱ ἀδελφοί μου, *My brothers are witnesses.*

Καλὸ καὶ αὐτό! *Pretty thing this!*

Μήτε ὁ πτωχὸς μήτε ὁ λόγος του, *Neither the poor nor his word (is good for any thing).*

§ 134. In certain cases, the subject becomes the object of the preceding proposition. E. g.

Τὸν στοχάζομαι ὅτι ἀποκεφαλίσθηκε ἔς τὴν Πόλιν, *I think he was decapitated at Constantinople.*

Πρόσεχε τὴν θύραν νὰ ᾔναι πάντα κλεισμένη, *See that the door is always shut.*

Δὲν γνωρίζει τὸν ἄνεμον ἀπὸ ποῦ φυσᾷ, *He don't know from what direction the wind blows.*

§ **135.** The nominative with or without an interjection is used in certain *exclamations*. E. g.

Ἰδοὺ καὶ ὁ τίμιος ἄνθρωπος! *Behold also the honest man!*

Νά τοις! *There he is!*

Νά ἐκεῖνος ὁ ἀνόητος! *There, see that fool!*

§ **136.** The nominative is used in designating an object without asserting any thing respecting it. E. g.

Χρυσοστόμου τὰ ἅπαντα, *Chrysostom's works.*

Τὸ δράμα ὁ Τυχοδιώκτης, *The play "The Adventurer."*

Τῆς γολέτας ἡ Ἐννύ, *Of the schooner Ennyo.*

§ **137.** When a transformation is spoken of, the nominative is used with the preposition *ἀπό*. E. g.

Ἐσὺ ἀπὸ στρατιώτης γίνεαι φιλόσοφος, *From a soldier you have become a philosopher.*

Ὁ Τηρέυς ἀπὸ ἀνθρώπου γίνεαι πουλί, *Tereus from a man became a bird.*

§ **138.** The nominative regularly precedes its verb, as in English. It is, however, commonly put after the verb,

1. In *interrogative* clauses not beginning with the interrogative pronoun. E. g. Ποῦ εἶναι αὐτός; *Where is he?* Εἶσαι ἐσὺ ὁ πλοίαρχος; *Are you the captain?*

2. In *animated discourse*. E. g. Ἐμείνει ὁ Διάκος ἔς τὴν φωτιά με δεκοχτὼ λεβένταις, *Diakos, with eighteen heroes, remained in the heat of battle.*

3. After *relative adverbs*. E. g. Προσμένε ἕως νὰ φθάσῃ ὁ φίλος, *Wait till the friend arrives.* Ὡς νὰ μὴν ᾔσαν οἱ Πέρσαι τέκνα γυναικῶν, *As if the Persians were not children of women.*

PREDICATE.

§ **139.** The predicate is either a verb alone, or a verb and a substantive, adjective, pronoun, or participle, with the words (if there be any) connected with it.

§ 140. 1. A *substantive* in the predicate is put in the nominative, if it refers to the subject. E. g.

Ἡ Ἀφροδίτη εἶναι θεά, *Venus is a goddess.*

Σεῖς θὰ γενῆτε στρατηγοί, *You will become generals.*

Εἶσαι τοῦ λόγου σου ὁ καραβοκύρης; *Are you the captain, sir?*

Ἐκεῖνος ὀνομάσθη Εὐθύμιος, *He was called Euthymius.*

Δὲν εἶναι ἐντροπὴ τὸ νὰ ὁμολογῇ κανεὶς τὴν ἀμάθειάν του, *To acknowledge one's ignorance is no disgrace.*

Ἐμπερὶ περὶ καὶ κόκαλο, *He is nothing but skin and bone.*

2. The gender, number, and case of an *adjective* standing in the predicate and referring to the subject, are determined by the rule for the agreement of adjectives (§ 144). E. g.

Ὁ Ἀράβης εἶναι μαῦρος, *The Arab is black.*

Ἐγενε κίτρινος, *He became yellow.*

Τί εἶναι τοῦτο; *What is this?*

Εἶναι εὐθηνόν, *It is cheap.*

NOTE. The number and gender of an adjective in the predicate may be determined by the number and gender implied in the subject. E. g.

Εἶσθε πρόθυμοι, *You are eager.*

Ἀξίος εἶσαι ἡ ἀφεντιά σου, *Worthy is your Lordship.* (§ 125. N. 1.)

3. When the subject is any word but a nominative (§ 132), the adjective or pronoun in the predicate is *neuter singular*. E. g.

Δὲν εἶναι δίκαιον νὰ καταφρονῶνται οἱ ἀδύνατοι, *It is not just that the weak should be despised.*

Πιθανὸν εἶναι νὰ τοὺς ἀρέσῃ, *It is probable that he will please them.*

Δὲν εἶναι παράξενον ἂν τὰ ἀνδράποδα ζῶσιν ὡς ἀνδράποδα, *It is not strange that slaves should live like slaves.*

SUBSTANTIVE.

§ 141. 1. A *substantive* annexed to another substantive or personal pronoun, denoting the same person or thing, is put in the same case.

A substantive, thus annexed to another substantive or pronoun, is said to be in *apposition* with it. E. g.

Δημοσθένης ὁ ῥήτωρ, *Demosthenes the orator.*

Ὁ ἀπόστολος Φίλιππος, *Philip the apostle.*

Τῆς πόλεως Σμύρνης, *Of the city Smyrna.*

Ὁ Χρῆστος ὁ Μιλιόνης, *Chrestos Miliones.*

Νόμοι, θεῖον εὔρημα, *Laws, a divine invention.*

Ὁ Θανάσης Βαΐας, *Athanasios Bhaïas.*

2. A substantive, in *apposition* with two or more substantives or personal pronouns, is put in the plural and in the same case. E. g.

Ἡρόδοτος καὶ Θουκυδίδης οἱ ἱστορικοί, *Herodotus and Thucydides, the historians.*

Ὁ Μουσταῶς, ὁ Χασάνης, καὶ ὁ Μεχμέτης, οἱ πασάδες, *Mustafá, Hasán, and Mehmét, the pashas.*

§ 142. *National* appellatives may be used adjectively. E. g.

Οἱ Γραικοὶ Κλέπται, *The Greek Klephts.*

Τοῦρκοι φιλόσοφοι, *Turkish philosophers.*

Ὁ Γάλλος συνταγματάρχης, *The French colonel.*

§ 143. The *limiting* noun, which regularly is put in the genitive, is put in apposition with the limited noun, when the latter denotes *quantity* in general. E. g.

Μιά ὀκὴ ψάρια, *An oka of fish.*

Ἐνα ποτήρι νερόν, *A cup of water.*

Τρία ζευγάρια ὑποδήματα, *Three pairs of boots.*

Πέντε χιλιάδες Τοῦρκοι, *Five thousand Turks.*

Κάμμιά εἰκοσαριὰ κεφάλια, *About twenty heads.*

Πλῆθος αἷμα Ἑλληνικό, *Abundance of Grecian blood.*

Ἐνα κομμάτι ψωμί, *A morsel of bread.*

NOTE. This idiom is not uncommon in Greek (Greek Gram. § 136. N. 5). Some have imagined that the modern Greeks borrowed it of the Turks; and some, that the preposition *ἀπό*, *of*, is understood before the latter noun; both of which suppositions are wrong. (See also Stuart's Hebr. Gram. § 435.)

ADJECTIVE.

§ 144. 1. An adjective agrees with its substantive in gender, number, and case.

This rule applies also to the article, the adjective pronouns, and the participle. E. g.

Καλὸς ἄνθρωπος, A good man.
Τὸν κακὸν βασιλέα, The bad king.
Οἱ ἐδικοί μου φίλοι, My friends.
Ποίαν γυναῖκα ; What woman ?
Ἡμῶν περιπατούντων, Of us walking.

2. If an adjective refers to two or more substantives, it is put in the plural, and in the leading gender, which is the masculine with respect to the other genders, and the feminine with respect to the neuter. E. g.

Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά περιμένοντες, The men and the women and the children waiting.
Αἱ γυναῖκες καὶ τὰ παιδιά ἀναχωρήσασαι, The women and the children having departed.

NOTE. The adjective may agree in gender with the nearest substantive ; as,
Ὁ ἰδρὼς καὶ τὸ αἷμα ὃν προσκολλημένον, The sweat and the blood adhering.

§ 145. 1. Any adjective may be used substantively, the substantive with which it agrees being understood. E. g.

Οἱ κακοί, The wicked.
Ἡ νέα, The young woman.
Τὰ μικρά, The little ones, or The small things.

2. The *neuter singular* of an adjective, preceded by the article, may be used for the corresponding *abstract noun*. E. g.

Τὸ γλυκόν, Suavity.
Τοῦ κακοῦ, Of the principle of evil.

§ 146. Masculine and feminine adjectives are often, especially in poetry, used for their corresponding adverbs. E. g.

Ἐπὶ γὰ πεζός, I went on foot.

Ὁ ἄνεμος σκληρὸς ἄς μὴ φυσήσῃ, Let not the wind blow violently.

Ταπεινότητι σοῦ γέρνει ἡ τρισάθλια κεφαλὴ, Most humbly bends thy thrice wretched head.

§ 147. When an adjective (or adverb) is repeated without any intervening word, it has the force of the superlative. E. g.

Μία ψηλὴ ψηλὴ κρεμάθρα, A very high gallows.

Περιπατεῖ ἀγάλια ἀγάλια, He walks very slowly.

See also Stuart's Hebrew Grammar, § 338; Fourth Edition, 1831.

COMPARATIVES.

§ 148. 1. The comparative with the article before it has the force of the superlative. E. g.

Ὁ χειρότερος ἄνθρωπος τοῦ κόσμου, The worst man in the world.

2. The comparative may be preceded by the adverb πλέον, more. E. g.

Εἶναι πλέον ἀσπρότερη, She is whiter.

Ὁ πλέον τιμιώτερος ἄνθρωπος, The most honest man.

NOTE. There are those who form the comparative by prefixing πλέον, more, to the positive; as, Πλέον μεγάλος, greater; Πλέον εὐαίσθητος, more sensitive.

NUMERALS.

§ 149. 1. The numeral adjective ἕνας or εἷς, one, corresponds also to the English a or an. E. g.

Ἐνας εὐγενής, A nobleman.

Μία ὥραία νέα, A beautiful young woman.

Ἐνα ἀξιόλογον βιβλίον, An excellent book.

2. When prefixed to a word denoting a drinkable fluid, ἕνας denotes a cup (or a draught) of that fluid. E. g.

Ἐνα κρασί, *A cup (or glass) of wine.*

Ἐνα νερό, *A glass of water, A drink of water.*

3. The numeral δύο, when preceded by καί with the article, means *both*. E. g.

Καὶ οἱ δύο ἔφυγαν, *Both fled.*

Ταῖς ἔπιασαν καὶ ταῖς δύο, *They caught them both.*

4. The expression καὶ οἱ, when it precedes the cardinal numbers, except ἕνας and δύο, means *all, every one of*. E. g.

Καὶ τοὺς πέντε τοὺς ἐκρέμασαν, *They have hanged every one of the five.*

§ 150. 1. In *dates*, the word ἡμέρα, or ἔτος, is to be supplied after the *ordinal* number. E. g.

Τὴν πρώτην τοῦ Ἰουνίου, sc. ἡμέραν, *On the first of June.*

Κατὰ τὸ χίλιοστὸν ὀκτακοσιοστὸν τεσσαρακοστὸν δέυτερον, sc. ἔτος, *In the year eighteen hundred forty-two.*

2. When the hour of the day is spoken of, ὥρα is to be supplied after the *cardinal* number. E. g.

Εἰπέ του νὰ ἔλθῃ 'ς τὴν μίαν, *Tell him to come at one.*

NOTE. In *dates*, many use the *cardinal* numerals; as, 'Σ ταῖς τριάντα τοῦ γιναιου, *On the thirtieth of January.* 'Σ τὰ χίλια ὀχτακῆσια σαράντα δύο, sc. χρόνια, *In the year 1842.*

ARTICLE.

§ 151. 1. In its leading signification, the article corresponds to *the* in English.

2. A noun in the singular without the article is often equivalent to the corresponding English noun with *a* or *an* before it. E. g.

Κακὴ κεφαλὴ, *A bad head.*

Ψυχρὸς ποιητής, *A frigid poet.*

§ 152. 1. *Proper names* generally take the article. The article, however, may be omitted

when the proper name is accompanied by a substantive with the article. E. g.

Ὁ Θεόδωρος, *Theodore.*

Καραϊσκάκης ὁ στρατηγός, *Karaïskakes, the general.*

2. Abstract nouns, and names of sciences and of the elements of nature may take the article. E. g.

Ἡ ἀρετὴ εἶναι πράγμα ἐπαινεῖον, *Virtue is a praiseworthy thing.*

Ἡ γεωμετρία εἶναι ἐπιστήμη, *Geometry is a science.*

Ὁ ἀήρ εἶναι σῶμα ἐλαστικώτατον, *Air is a very elastic body.*

Ὁ χρυσὸς εἶναι μέταλλον, *Gold is a metal.*

§ 153. When the masculine of the article is followed by the genitive denoting a *city, province, or country*, one of the following words is to be supplied; ἐπίσκοπος, ἀρχιεπίσκοπος, μητροπολίτης, πατριάρχης, βασιλεύς (rarely). E. g.

Ὁ Ἐρυθρῶν, sc. ἐπίσκοπος, *The bishop of Erythræ.*

Ὁ Δημητριάδος, sc. ἀρχιεπίσκοπος, *The Archbishop of Demetrias.*

Τοῦ ἁγίου Σμύρνης, sc. μητροπολίτου, *Of his Holiness, the metropolitan of Smyrna.*

Τὸν Ἀλεξανδρείας, sc. πατριάρχην, *The patriarch of Alexandria.*

§ 154. 1. An adjective, possessive pronoun, or participle, is placed between the article and the substantive.

But when emphasis is required, the article is placed before both the substantive and its adjective; or the substantive without the article may precede the adjective with its article. E. g.

Ὁ τίμιος ἔμπορος, *The honest merchant.*

Ἡ ἐδική σου θυγάτηρ, *Thy daughter.*

Ὁ ἄνθρωπος ὁ σοφός, *The wise man, or rather, The man who is wise.*

Τὰ ἀμπέλια τὰ ἐδικά σας, *Your vineyards.*

Ὁ καλὸς ὁ μύλος, *The good mill.*
 Ἡ κρύαις ἢ φαντασίαις, *The cold fancies.*
 Βασιλεὺς ὁ δίκαιος, *The just king.*

NOTE 1. When the article is not used, the adjective may be placed before or after its substantive. E. g.

Φιλόσοφος βαθύς, or Βαθὺς φιλόσοφος, *A deep philosopher.*

NOTE 2. When the adjective stands before or after the substantive and its article, εἶμαι or its participle ὦν is to be supplied. E. g.

Τὸ πρᾶγμα καλόν, *The thing is good, not The good thing.*
 Μεγαλόψυχο τὸ μάτι, *The eye being magnanimous, not The magnanimous eye.*

2. The article, in elevated style, may be separated from its substantive by an adnominal genitive, a preposition, or an adverb, with the words connected with it. E. g.

Ὁ τοῦ ἀνθρώπου νοῦς, *The mind of man.*
 Ἡ φυσικὴ τοῦ ἀνθρώπου κλίσις, *The natural disposition of man.*
 Τῆς ἐκ τούτου προσδοκωμένης ὠφελείας, *Of the benefit expected from this.*
 Τὸν ἔμπροσθέν μου κείμενον νεκρόν, *The dead man that lies before me.*

3. The *participle* with the article before it is equivalent to ἐκεῖνος followed by the relative pronoun and the corresponding verb. E. g.

Ὁ φυγὼν στρατιώτης, equivalent to Ὁ στρατιώτης ὅστις ἔφυγε, *The soldier that fled.*

§ 155. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g.

Ὁ ἵππος μου καὶ ὁ τοῦ ἀδελφοῦ μου, *My horse and that of my brother.*

Many, however, following the idiom of the languages of Western Europe, use ἐκεῖνος for the article; as, Τὸ πλοῖόν μου καὶ ἐκεῖνο τοῦ φίλου μου, *My vessel and that of my friend.*

§ 156. 1. The *demonstrative* pronoun and ὁλος, *all*, are placed either before the substantive and its article, or after the substantive. E. g.

Τοῦτος ὁ ἄνθρωπος, *This man.*

Ἡ γυναῖκα ἐκείνη, *That woman.*

2. The article may be placed before τίς, τοιοῦτος or τέτοιος, τόσος, ποῖος, πόσος (in indirect interrogations), καθένας, and κάθ'ε.

Τὸ τί νὰ ἔγινε ἡ μάνα του ; *What has become of his mother ?*

Τί τοὺς ἔκαμνε τοὺς τοιούτους ; *What was he in the habit of doing to such persons ?*

Ἡ τόση ταραχή, *This great tumult.*

Τὸ ποῖό, *Which of the two.*

Συλλογίσου τὸ πόσον πάσχουν, *Consider how much they suffer.*

Συμβουλεύω τὸν καθένα, *I advise every one.*

3. The indefinite demonstratives δεῖνα and τάδε always take the article. E. g.

Τὸν ἴδες τὸν δεῖνα ; *Have you seen such-a-one ?*

Ποῦ εἶν' ὁ τάδε ; *Where is so-and-so ?*

§ 157. 1. The *neuter singular* of the article may be placed before prepositions commencing with νά or ὅτι. E. g.

Τὸ νὰ ὁμιλῇ κανείς, *That one should talk.*

Τὸ ὅτι ἦτον Τοῦρκος, *The fact that he was a Turk.*

2. It is placed before single words, regarded as substantives, which are explained or quoted. E. g.

Μεταχειρίζεται τὸ ἐγώ, *He uses the word ἐγώ, I.*

Τὸ "αὐτὸς τὸ ἔκαμε," *The expression, "He did it."*

Τὸ μέσα καὶ τὸ ἔξω, *The "in" and the "out."*

3. In grammar and lexicography, every word regarded as an independent object, takes the article of the word denoting the part of speech to which it belongs. E. g.

Τὸ μοῦσα, *sc.* ὄνομα, *The noun μοῦσα, muse.*

Ἢ ἐκεῖνος, *sc.* ἀντωνυμία, *The pronoun ἐκεῖνος, that.*

Ὁ καί, *sc.* σύνδεσμος, *The conjunction καί, and.*

NOTE. In a few instances, the article τό before an adverb does not essentially affect the meaning of that adverb; as, τὸ λοιπόν, *then, therefore, consequently*; τὸ κατέπιν, *at one's heels.*

§ 158. The article is equivalent to the *demonstrative pronoun* when it immediately precedes ὅσος or ὅστις. E. g.

Ἀπὸ τοὺς ὅσοι ἐπεθύμησαν, *From as many as wished.*

Εἰς τὸν ὅστις θελήσῃ, *To him who shall be willing.*

Τὰ ὅσα ἐσυνέβηκαν, *The events which happened.*

NOTE. The neuter τό is equivalent to τοῦτο in the expression Τὸ καὶ τό, *This and that, So and so*; as, Εἶπε τὸ καὶ τό, *He said so and so.*

§ 159. In certain antiquated expressions, the article has the force of the *relative pronoun*. E. g.

Θωρεῖς τὸν ἀγαπῶ, *Thou seest him whom I love.*

Τὰ φέρνει ἡ ὥρα, ὃ χρόνος δὲν τὰ φέρνει, *What an hour brings, a year may not.*

Τὰ χρουστῆς πληρόνεις, *What you owe you must pay.*

Πόσο τὸν πρέπει νὰ πάθῃ τὰ φοβᾶται, *How much he deserves to suffer what he fears.*

PRONOUN.

PERSONAL PRONOUN.

§ 160. 1. The dissyllabic and polysyllabic forms of the oblique cases of the personal pronoun are more *emphatic* than the corresponding monosyllabic ones.

For the nominatives ἐγώ, εὐ, &c. see above (§ 126).

2. The *enclitic* forms (as such) are not used after a *preposition*. E. g.

Εἰς ἐμένα, *To me, never Εἰς με.*

Ἀπὸ ἡμᾶς or μᾶς, *From us, never Ἀπὸ μας.*

Πρὸς αὐτόν, *To him.*

§ **161.** The *genitive* of the personal pronoun, when it limits a substantive, may refer either to the subject of the proposition in which it stands, or to a person or thing different from it. E. g.

Ἴδε (or Ἴδα) τὸν πατέρα μου, *He (or I) saw my father.*

Καλλιεργεῖς (or Καλλιεργῶ) τὸν κήπὸν σου, *You (or I) cultivate your garden.*

Ἐνίκησαν (or Ἐνίκησε) τοὺς ἐχθρούς των, *They (or You) conquered their enemies.*

NOTE 1. The uneducated sometimes use the personal pronoun instead of the reflexive after certain prepositions; as, Ἴδεις μὲ χαρὰν σου ἀντὶς ἐσένα νυμφίον τὸν υἱόν σου, *You saw with delight your son made bridegroom in your stead.*

NOTE 2. Instead of αὐτοῦ from αὐτός, some use the Greek αὐτοῦ for αὐτοῦ, when it refers to the subject of the proposition; as, Ἐτίμησε τὸν πατέρα αὐτοῦ, *He honored his father.* But as there is no difference in pronunciation between αὐτοῦ and αὐτοῦ, this distinction may be considered as savoring of pedantry.

§ **162.** The oblique cases of the personal pronoun may be repeated; in which case the longer forms of the accusative are put in apposition with the monosyllabic accusatives. E. g.

Ἐμένα με ἄρεσε, *He pleases me, or I am pleased with him.*

Τί σέ μέλει ἐσένα; *What is that to thee?*

Ποῖος τὸ ἔκαμεν αὐτό; *Who has done this?*

Αὐτὸν δὲν τὸν λείπει τίποτε, *Nothing is wanting to him.*

Σοῦ ἔκλεψαν τὸ πουγγί σου, *They have stolen thy purse.*

Τοῦ ἐπέταξαν τὸ κεφάλι του, *They struck off his head.*

NOTE. The *genitives* μου, σοῦ, τοῦ, may be accompanied by the accusatives ἐμένα, ἐσένα, αὐτόν or ἐκείνον, respectively. E. g.

Ἐμένα ἔναι μακριά μου, *He is far away from me.*

Αὐτὸν δὲν τοῦ ἔδωκα τίποτα, *I did not give any thing to him.*

Ἐκεῖνο πονεῖ ἡ ῥάχη του, *Its back aches.*

§ **163.** 1. Αὐτός, ή, ό, he, she, it, may be used for the demonstrative pronoun. E. g.

Αὐτὸν τὸν καλὸν ἄνθρωπον, *That good man.*

2. Αὐτός, joined to a substantive or to a personal pronoun of the first and second persons, signifies *self*, *very*. With respect to position, it follows the analogy of the demonstrative pronoun (§ 156. 1). E. g.

Ἀπὸ τοὺς Τούρκους αὐτοὺς, *From the Turks themselves.*

Ἐγὼ αὐτός, *I myself.* The article is not used when αὐτός is appended to pronouns.

3. With the article immediately before it, *αὐτός* signifies *the same*. E. g.

Περὶ τῆς αὐτῆς ὑποθέσεως, Concerning the same subject.

§ 164. 1. The oblique cases of the monosyllabic forms of *αὐτός* (and sometimes of the other personal pronouns) may be subjoined to the relative pronoun in the same proposition. E. g.

Πράγμα ὅπου δὲν τὸ νοστιμεύομαι, A thing which I do not relish.

Τῶν ὁποίων ὁ ἐρχομός των μᾶς ἐχαροποίησε, Whose arrival has gladdened us.

2. They may be subjoined also to a noun or to *τοῦτος* and *ἐκεῖνος*, in the same proposition. E. g.

Τὸν καπιτάνον δὲν τὸν ἔπιασαν, The captain they did not catch.

Ὅλα εἶπέ τού τ᾿α, Tell him all.

Ἐκεῖνον δὲν θὰ τὸν κόψουν, They will not behead him.

§ 165. 1. When the monosyllabic *genitives* depend on a substantive or *adverb*, they are always enclitic. E. g.

Ὁ θεός μου, My God.

Τὸν ἀνδρῶπόν σας, Your man.

Σιμὰ των οὐ τους, Near them.

Ὁ πρῶτός μου ἀνθένης, My former master.

Ταύτην μου τὴν γνώμην, This my opinion.

2. When they depend on a verb in the *indicative* or *subjunctive*, they are generally proclitic; but when on the *imperative* or *participle*, they are always enclitic. E. g.

Μὲ εἶπε, He told me.

Ὅταν τὸν ἰδῇς, When you have seen him.

Ἰδέ τους, See them.

Ἀκούοντάς την, Hearing her.

3. When both the immediate and remote object of a verb are monosyllabic pronouns, the remote object always precedes the immediate.

Further, in the *indicative* and *subjunctive*, these pronouns are proclitic; in the *imperative* and *participle*, they are enclitic, as in the examples in the preceding paragraph. E. g.

Μοῦ τὸ ἔδειξε, *He has shown it to me.*
 Τοὺς τὰ φέρνει, *He brings them to them.*
 Δείξε τού το, *Show it to him.*
 Δίνοντάς τού τα, *Giving them to him.*

4. The proclitic pronouns are always placed after the *auxiliary* θέλω (with its various modifications), and also after δέν, μήν or μή, and νά. E. g.

Θὰ τὸν ἰδῶ, *I will see him.*
 Δέν θὰ σέ τιμήσουν, *They will not honor thee.*
 Μὴν τὸν πειράξῃς, *Do not trouble him.*
 Νὰ τὴν πιάσω; *May I catch her?*

REFLEXIVE PRONOUN.

§ 166. The reflexive pronoun refers to the subject of the proposition in which it stands. E. g.

Τρέφε τὸν ἑαυτὸν σου, *Support thyself.*
 Εἶπε μὲ τὸν ἑαυτὸν του, *He said to himself.*

RECIPROCAL PRONOUN.

§ 167. The verb agreeing with the first component part of the reciprocal pronoun, is not expressed. E. g.

Κατηγοροῦν ὁ ἕκαστος τὸν ἄλλον, *They accuse one another.*
 Ὁρμησαν ὁ εἷς κατὰ τοῦ ἄλλου, *They rushed against each other.*
 Στεκόμεθα μακρὰν ὁ εἷς τοῦ ἄλλου εἴκοσι βήματα, *We stand twenty paces from each other.*

POSSESSIVE PRONOUN.

§ 168. 1. The possessive pronoun is equivalent to the genitive of the corresponding personal pronoun. With the article before it, it is definite; without the article, it is indefinite. E. g.

Τὸ ἐδικόν μου βιβλίον, *the same as* Τὸ βιβλίον μου, *My book;*
 but Ἐδικόν μου βιβλίον, *A book of mine, One of my books.*
 Οἱ ἐδικοὶ μας φίλοι, *Our friends;* Ἐδικοὶ μας φίλοι, *Friends of ours, Some of our friends.*
 Τὰ παιδιὰ τὰ ἐδικά σου, *Thy children;* Παιδιὰ ἐδικά σου, *Children of thine, Some of thy children.*

2. The possessive pronoun in an *answer* refers to the genitive of the interrogative pronoun in the question. E. g.

Τίτος εἶν' αὐτός (ἡ, ὅν) ; — Ἐδικός (ἡ, ὅν) μου. *Whose is that ? — Mine.*

INTERROGATIVE PRONOUN.

§ 169. The interrogative pronoun is used both in direct and in indirect questions, and in exclamations. E. g.

Τίς τὸ λέγει ; *Who says it ?*

Δὲν ἤξεύρω ποῖος τὸ ἔρριψε, *I do not know who threw it.*

Τί σιωπή ! *What silence !*

Τί δὲν εἶναι ἱκανοὶ νὰ κάμουν ! *What are they not able to do !*
that is, *They can do every thing !*

Δώσέ μου τὸ βιβλίον. — Ποῖον ; *Give me the book. — Which ?*

INDEFINITE PRONOUN.

§ 170. When the indefinite pronoun agrees with a substantive expressed, it means, *a certain, some, any, a or an.*

Without a substantive expressed, it means, *a certain one, some one, somebody, some person.* E. g.

Ἀνθρωπὸς τις, or Κάποιος ἄνθρωπος, *A certain man.*

Μερικοὶ φίλοι μου, *Some friends of mine.*

Ἰδες τίποτε Τούρκους ; *Have you seen any Turks ?*

Κάποιος τὸ ἔκαμε, *Some one did it.*

Τινὲς ἐστοχάσθησαν, *Some persons have imagined.*

Μερικοὶ λέγουν, *Some say.*

NOTE 1. In certain interrogative clauses, *κάνεις* refers to the person who speaks, and *κάποιος* to the person addressed. E. g. Τί νὰ κάμη *κάνεις* ; *What can one (that is, I) do ?* Κάποιος θὰ φάγη ξύλο, *Some one (that is, you) will get a whipping.*

NOTE 2. *Κάτι* may mean *something* in the sense of a remarkable thing, something great ; as, *Κάτι τὸ θαρρῦναι*, *He thought it was something great.*

NOTE 3. *Κάτι*, used substantively, may be accompanied by *τι* ; as, *Ἐχω κάτι τι*, *I have something.*

§ 171. In answer to a question, *κάνεις*, *τίποτε*, and the adverbs *ἀκόμη*, *καθόλου*, *ποτέ*, and *πουνθενά* or *πούποτε*, are negative. E. g.

Δὲν ἴδες κανέναν; — Κανέναν, *Have you not seen anybody?*
— Nobody.

Ἐχεις τίποτε; — Τίποτε, *Have you anything?* — Nothing.
Τί κάμνεις αὐτοῦ; — Τίποτε, *What are you doing there?* —
Nothing.

Τὸν ἴδες ποτέ; — Ποτέ, *Did you ever see him?* — Never.

DEMONSTRATIVE PRONOUN.

§ 172. 1. Τοῦτος denotes that which is near the person who speaks; ἐκεῖνος refers to a person or thing remote from both the speaker and the person addressed.

It may be observed here, that when the object is near the person addressed, αὐτός is used (§ 163). E. g.

Τοῦτοι οἱ φίλοι, *These friends.*

Τὸ μαχαίρι τοῦτο, *This knife, which is near me.*

Ἐκείνου τοῦ καιροῦ, *Of that time.*

Τί θὰ τὸ κάμῃς αὐτό; *What will you do with that, which is near you?*

NOTE. The same remark applies also to the corresponding adverbs ἔδῳ, *here*, αὐτοῦ, *there*, where you are, and ἐκεῖ, *there*.

2. Ἐκεῖνος, η, ο, means also *he, she, it*. E. g. Τί σ' εἶπ' ἐκεῖνος; *What did he say to you?*

§ 173. The neuters τοῦτο and ἐκεῖνο, (also αὐτό when used demonstratively,) may be put in apposition with a clause. E. g.

Ἄλλ' ἂν ἀπέθανεν ὁ πάσχων, τοῦτο δὲν εἶναι ἐντροπή, *But if the patient has died, — this is no disgrace.*

RELATIVE PRONOUN.

§ 174. 1. The relative pronoun agrees with the noun to which it refers in gender and number; its case is determined by the clause in which it stands. E. g.

Ὁ ἄνθρωπος, ὃς ὁποῖος ἦλθε χθές, ἀναχώρησε σήμερον, *The man who came yesterday, has departed to-day.*

Ἡ θυγάτηρ του, τὴν ὅποιαν ἀγαποῦσε πολὺν, ἀπέθανε, *His daughter, whom he loved much, is dead.*

Ὁ συγγραφεὺς, τοῦ ὁποίου τὸ σύγγραμμα ἐθανμάσθη, ἐκαταδικάσθη εἰς θάνατον, *The author, whose work has been admired, is condemned to death.*

The word to which the relative refers is called the *antecedent*.

2. If the relative refers to two or more antecedents, it is put in the plural, and in the leading gender (§ 144. 2). E. g.

Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά οἱ ὅποιοι ἀναχώρησαν,
The men and women and children who have departed.
 Αἱ γυναῖκες καὶ τὰ παιδιά αἱ ὅποια προσμένουν, *The women and children who are waiting.*

§ 175. The indeclinable ὅπου is almost always used as nominative or accusative. E. g.

Ἐκεῖνος ὅπου ἦτον ἐδῶ, *He who was here.*

Αὐτὸν ὅπου βλέπεις, *Him whom you see.*

Further, it is never used after a preposition.

NOTE. In phrases like the following, ὅπου, although untranslatable, is absolutely necessary to the sense :

Τί ἀνόητος ὅπου εἶσαι! *What a fool you are!*

Τί κεφάλι ὅπου ἔχει! *What a head he has got!*

§ 176. The antecedent of the accusatives ὅποιος, ὅπου, ὅποιοςδήποτε, and of ὅτι, may be omitted, when it is a general word (τοῦτος, ἐκεῖνος, &c.). E. g.

Ἐκρεμόνυσε ὅποιον ᾗθιλε, *He hanged whomever he pleased.*

Ἀνάθεμα τὰ γράμματα καὶ ὅπου τὰ θίλει! *Cursed be literature and he who likes it!*

Μικρὸν εἶναι ὅτι ᾗθιλέσα νὰ κάμω, *Little is what I wished to do.*

Ἐλεγε ὅτι τοῦ ἤρχετο εἰς τὸ κεφάλι, *He said whatever came into his head.*

§ 177. The proposition containing the relative may, by *inversion*, be placed before that containing the antecedent, when emphasis is required.

This applies to ὅστις, ὃ τι, ὅπου, ὅποιος, ὅποιοςδήποτε, and ὅσος. It applies also to the relative adverbs. E. g.

Ὁ τι φθάσης λέγεις, *You talk at random.*

Ὁπου πεινάει, κομμάτια ὀνειρεύεται, *He who is hungry dreams of loaves.*

Ὅποιον ἴδῃς, πιάσε τον, *Catch whomever you shall see.*

Ὅσους ἐσκότωσα, εἶναι πολλοί, *They are many whom I have slain.*

Ὅταν τὸν ἴδῃς, εἰπέ τον, *When you see him, tell him.*

NOTE. The pedants and their disciples make some very ludicrous inversions. E. g. Ἡ περὶ τῆς ὁποίας ἀμιλήσαμεν υπόθσις, *The business about which we have talked.* Ὁ ὁποῖος προχθὲς ἀπὸ ταύτην τὴν πόλιν ἐφυγαδύθη ἀνὴρ, *The man who yesterday was banished this city.*

§ 178. 1. Sometimes the relative takes, by attraction, the case of its antecedent. E. g.

Κατάλογος τῶν ὧν εὐρίσκονται ἐδῶ, *A list of what is found here.*

Ἐκ τῶν ὧν σὲ ἐδιηγέθην, *From what I have related to thee.*

Τὸ ἔλεγε εἰς ὅποιον καὶ ἂν ἔρχονταν, *He would say it to whatever man would come.*

Δυστυχία του ὁποιοανοῦ θέλει βρεθῇ ᾗς τὸ μαχαίρι σου ἀποκάτον, *Woe unto him who shall be found under thy knife.*

2. On the other hand, the antecedent sometimes takes the case of its relative. E. g.

Πίταν ὁποῦ δὲν τρώγεις τί σ' ἐννοιάζει ἂν καλεῖται; *A pie which you are not to eat — what do you care if it is burnt?*

OBJECT.

§ 179. 1. That on which an action is exerted, or to which it refers, is called the *object*.

2. The object is commonly put in the accusative or genitive.

Any word or clause may stand in the place of the accusative or genitive.

3. *Participles* are followed by the same case as the verbs from which they are derived.

4. When the active voice is followed by two cases, the passive retains the latter.

GENITIVE.

§ 180. A substantive which limits another substantive, denoting a different person or thing, is put in the genitive.

This rule applies also to the personal pronoun and to *δεῖνα* and *τάδε*.

The genitive thus used is called *adnominal*. E. g.

Ὁ κήπος τοῦ φίλου, *The friend's garden.*

Φίλος τοῦ βασιλέως, *A friend of the king.*

Τί λογῆς ἀνθρώπος εἶναι; *What sort of a man is he?*

Ἀνθρώπος τοῦ σχοινοῦ καὶ τοῦ παλουκιοῦ, *A man of the rope and the pole, A scape-gallows.*

Ἐπὶ ἑπτά χρόνων παιδίον, *A boy seven years old.*

Σωρὸς λίθων, *A heap of stones.*

Κλάδος πελέας, *A branch of an elm.*

Δοῦλός σας, *Your servant.*

Οἱ ἐχθροὶ των, *Their enemies.*

Τοῦ τὰδε τὸ καράβι, *Such-a-one's ship.*

NOTE 1. The uneducated express the relation of *material* by the accusative with *ἀπὸ*, of. E. g. Στεφάνι ἀπὸ λουλουδία, *A crown of flowers.* Σωρὸς ἀπὸ πέτραις, *A heap of stones.* Σπαθὶ ἀπὸ ξύλου, *A wooden sword.* (Compare § 143. N.)

NOTE 2. When the limited noun is accompanied by an adjective, the genitive may be placed immediately after the adjective. E. g. Ὁ καλὸς σου φίλος, *Thy good friend.* Ἡ ἀρχαία τῶν ἰθῶν βαρβαρότης, *The ancient barbarism of nations.*

§ 181. When a proper name in the genitive is subjoined to another proper name, *υἱός*, *son*, or *θυγάτηρ*, *daughter*, is to be supplied. E. g.

Πέτρος Νικολάου, *Peter the son of Nicholas.*

Ἑλένη Ἰωάννου, *Helen the daughter of John.*

This idiom is prevalent in those parts of Greece where the spirit of innovation has not yet introduced family names.

§ 182. The genitive may be used where one would naturally expect apposition. E. g.

Ἡ πόλις τῶν Παρισίων, *The city of Paris.*

§ 183. The genitive is put after εἶμαι, *to be, to belong to*, to denote most of the relations expressed by the adnominal genitive. E. g.

Τίνος εἶναι τὸ χωράφι ; *Whose is the field?*

Ὁ κήπος εἶναι τοῦ φίλου μου, *The garden belongs to my friend.*

Πόσων χρόνων εἶσαι ; *How old are you?*

Τίνος εἶσαι ; *Whose child are you?*

§ 184. The enclitic genitives μᾶς, σᾶς, and τούς or τῶν, may be put after ὅλοι, *all*, ὁ καθείς, καὶ οἱ δύο, and καὶ οἱ τρεῖς, (§ 149. 3, 4.) E. g.

Ὅλοι μας, *All of us.*

Ὁ καθείς μας, *Each one of us.*

Καὶ οἱ δύο τους, *Both of them.*

§ 185. The genitive is put after some *adjectives*, the most common of which are ὅμοιος, παρόμοιος, ἄξιος, αἴτιος, and ἴδιος. E. g.

Ὅμοιος ψωμοζήτητου, *Like a beggar.*

Ἄξιος τιμῆς, *Worthy of honor.*

Αἴτιος τοῦ κακοῦ, *The causer of the evil.*

Ἐπιδεκτικὸς καλλιέργειας, *Susceptible of cultivation.*

Ἰδιον τοῦ ἀμαθοῦς, *Peculiar to the ignorant.*

Ὅμοιος and Παρόμοιος may be followed by the accusative with με : as, Ὅμοιος με ἐσένα, *like unto thee*.

§ 186. The genitive, especially the enclitic genitive of the personal pronoun, may be put after *adjectives of the comparative degree*, to denote that with which the comparison is made. E. g.

Εἶναι καλῆτερός σου, *He is better than thou, or superior to thee.*

In general, however, the person or thing with which the comparison is made, is put in the accusative with ἀπό. E. g.

Καλῆτερος ἀπὸ ἐσένα, *Better than thou.*

Χειρότερος ἀπὸ ὅλους, *Worse than all.*

Μακρύτερα ἀπ' ἐμένα, *Farther than I (or me).*

§ 187. In certain phrases, the principal of which appear in the examples, the genitive denotes the *cause, manner, means, place, or time*.

Ἀπέθανε τῆς πείνας, *He died of starvation.*

Τοῦ κάκου κοπιάζεις, *You toil in vain.*

Στεριᾶς καὶ τοῦ πελάγον, *By land and sea.*

Ποῦ ἦσουν τοῦ ἁγίου Βασιλείου; *Where wast thou on Saint Basil's day?* In such instances, τὴν ἡμέραν or τὴν ἑορτήν, may be supplied.

§ 188. A substantive with a participle is put in the genitive (called *absolute*), to denote the *time, or cause of, or any circumstance* connected with, an action. E. g.

Ἀποθανόντος τοῦ Σωκράτους, ὁ Πλάτων ἐπῆγεν εἰς τὴν Αἴγυπτον, *Socrates dying, Plato went to Egypt.*

NOTE. Only the educated make use of the genitive absolute. The uneducated use the nominative; as, Τελειόνοντας αὐτὸς ἐτούτα τὰ λόγια, ἡμεῖς ἐφύγαμε ἀπ' ἐκτῆ, *He finishing these words, we went away from thence.*

§ 189. 1. Adverbs of place are followed either by the genitive, or by the accusative with εἰς, μέ, or ἀπό.

The following list contains most of the adverbs to which this rule applies.

ἀνάμεσα τοῦ or εἰς τόν, *between.*

ἀναμεταξὺ τοῦ or εἰς τόν, *between, among.*

ἄπεμπρός or ἀπομπροστί τοῦ or ἀπὸ τόν, *from before.*

ἄπέξω ἀπὸ τόν, *without, from without.*

ἄποκάτω ἀπὸ or εἰς τόν, *under, below, from below.*

ἄπομέσα ἀπὸ τόν, *from within.*

ἄποπάνω ἀπὸ τόν, *above, from above.*

ἄποπέρα ἀπὸ τόν, *beyond, from beyond.*

ἄποπίσω ἀπὸ τόν, *behind, from behind.*

ἐκτὸς τοῦ, *without, except, besides.*

ἐμπρός or ἐμπροστί τοῦ or εἰς τόν, *before.*

ἐναντίον τοῦ or εἰς τόν, *against.*

ἐντὸς τοῦ, *within.*

ἐξω τοῦ or ἀπὸ τόν, *out of.*

ἐπάνω τοῦ or εἰς τόν, *upon.*

ἕως or ὡς εἰς τόν, *as far as*.

καταπάνω or κατεπάνω τοῦ, *against*.

κατόπι τοῦ or ἀπὸ τόν, *behind, after, at one's heels*.

κοντὰ τοῦ or εἰς τόν, *near*.

μαζί, *together with*, with the enclitic genitive of the personal pronoun, or with με τόν.

μακρὰν τοῦ or ἀπὸ τόν, *far from*.

μακριὰ τοῦ or ἀπὸ τόν, *far from*.

μέσα εἰς τόν, *in*.

μεταξὺ τοῦ or εἰς τόν, *between*.

παρακάτω ἀπὸ τόν, *a little below*.

παραπάνω ἀπὸ τόν, *a little above*.

πλησίον τοῦ or εἰς τόν, *near*.

ποτέ, *ever, never*, with the enclitic genitive of the personal pronoun.

σιμὰ τοῦ or εἰς τόν, *near*.

τριγύρω or τριγύρου τοῦ or εἰς τόν, *around, about*.

ὑστερον or ὑστερα ἀπὸ τόν, *after*.

χωριστὰ ἀπὸ τόν, *apart from, beside*.

ὥς, *see ἕως*.

2. The *numeral* adverbs also are followed by the genitive. E. g.

Ἄπαξ τῆς ἡμέρας, *Once a day*.

Δίς τῆς ἐβδομάδος, *Twice a week*.

§ 190. After verbs signifying *to give, to say, to send, to find, to do*, and some others, the genitive is used for the accusative (§ 196). E. g.

Δῶσέ μου κομμάτι ψωμί, *Give me some bread*.

Ὁ Ὀλυμπος λέγει τοῦ Κισάβου, *Olympus says to Kisabhos*.

Λέγε το τοῦ ποιητοῦ σου, *Say it to thy poet*.

Ἐγραψε τοῦ φίλου του νὰ ἔλθῃ, *He wrote to his friend to come*.

NOTE 1. As the genitives *μᾶς, σᾶς, τούς*, of the personal pronoun, do not differ in form from the corresponding accusatives, it is impossible to determine whether, in such phrases as Δῶστέ μας ψωμί, *Give us bread*, (corresponding to Δῶστέ μου ψωμί, in the singular,) *μᾶς* is genitive or accusative. Either supposition is correct.

It is observed further, that αὐτῶν and τῶν are never used after these verbs.

NOTE 2. The genitive after these verbs is evidently equivalent to the Greek dative. Those who consider the use of it, in such connexions, a barbarism,

will do well to compare it with the genitive of the Greek dual, and with the genitive singular of the Latin first and fifth declensions.

§ 191. The enclitic genitive of the personal pronoun of the first and second persons is sometimes apparently *superfluous*. E. g.

Τί μοῦ τὸν κυτιάζεις; *Why are you looking at him?* (the contrary would give me pleasure.)

Σοῦ τὸν εἰνάξε ἓνα καλὸ ῥαβδί, *He has given him a sound beating,* (it makes you glad to hear it, I know.)

§ 192. The genitive is put after the following *prepositions*.

Ἀντὶ, *instead of, in the place of.* Πίνει αἷμα ἀντὶ ὕδατος, *He drinks blood instead of water.*

Διὰ, *through, through the instrumentality of, by.* Ἐπέρασε διὰ τῆς Βιέννης, *He passed through Vienna.* Τὸ ἔστειλα διὰ τοῦ φίλου μας, *I sent it through our friend.* Διὰ μέσον, *by means of.*

Ἐκ or Ἐξ, *from, out of, (a thing.)* Ἐκ Σμύρνης, *From Smyrna.*

Κατὰ, *against.* Ἐγραψε κατὰ φιλοσοφίας, *He has written against philosophy.*

Μετὰ, *with.* Ὁ βασιλεὺς μετὰ τῆς βασιλίσσης, *The king with the queen.*

Παρά, *from, by, (a person.)* Ἦλθε παρὰ τοῦ σουλτάνου, *He came from the sultan.* Ἐγράφη παρὰ τοῦ δεῖνα, *It was written by such-a-one.*

Περί, *about, concerning, of.* Γράφει περὶ καμπύλων γραμμῶν, *He writes about curve lines.*

Πρό, *before, ago.* Πρὸ τῆς ἐβδόμης τοῦ μηνός, *Before the seventh of the month.* Ἀναχώρησε πρὸ τριῶν ἡμερῶν, *He departed three days ago.*

Ἐπὶ, *for, in behalf of.* Ἀπέθανεν ὑπὲρ πατρίδος, *He died for his country.*

Ἐκ, *by, after passive forms.* Ἐκδίδεται ὑπὸ τοῦ δεῖνος, *It is edited by such-a-man.*

ACCUSATIVE.

§ 193. The immediate object of a transitive verb is put in the accusative. E. g.

Κόπτει ξύλα, *He cuts wood.*
Τί κάμνεις; *What are you doing?*

§ 194. 1. The accusative is put after some intransitive verbs. Also after ἀναγκαῖος and ἀρκετός, when they are in the predicate. E. g.

Κλαίει τὸν υἱὸν τῆς, *She weeps for her son.*
Πόσα μᾶς μένουν; *How many remain to us?*
Μ' ἦλθε, *He came to me.*
Μὲ πονεῖ τὸ κεφάλι, *My head aches.*
Τοὺς εἶναι ἀναγκαῖα, *They are necessary for them.*
Ἀρκετὸν σέ εἶναι, *It is enough for you.*

Verbs of this class are ἔρχομαι *come to*, κλαίω *to weep for*, λείπω *to be wanting to*, μέλει *it concerns*, μένω *remain to*, πρέπω *become*, πονῶ *ache*, τρέμω *tremble at*, τυχαίνω *happen to*, χρειάζομαι *to be wanting to*, and a few others.

2. Sometimes the accusative is of the same signification with the verb to which it is subjoined. E. g.

Τρία πατήματα πατᾶς, *Thou steppest three steps.*
Δὲν ἔφταιξαν κανένα φταιξιμο, *They have not committed any fault.*

§ 195. 1. Verbs signifying *to demand*, *to question*, *to teach*, *to remind*, *to take away*, *to clothe*, and a few others, are followed by two accusatives equally remote. E. g.

Σὺς ἐξήτησα τίποτε; *Have I asked any thing of you?*
Αἱ Ἑρινύες σέ ἐδίδαξαν ποιητικὴν, *The Furies taught thee poetry.*
Ἐδιδάχθη φιλοσοφίαν, *He was taught philosophy.*
Τὸν ἐνδυσαν κόκκινα, *They clothed him with red garments.*
Ἐνδύθη τὸ φόρεμά του, *He put on his garment.* (§ 179. 4.)
Θὰ τὸν ποτίσουν φαρμάκι, *Thy will give him poison to drink.*

Verbs of this class are ἀφαιρῶ, γυρεύω, διδάσκω, ἐνδύνω, ἐνθυμίζω, ἐρωτῶ, ζητῶ, παίρνω, ποτίζω.

2. Some verbs of this class occur only in the passive voice. Such are εὐλογοῦμαι, and νυμφεύο-

μαι, and στεφανόνομαι, *to marry*; πασαλείβομαι, *to come in contact with, to touch*.

§ 196. 1. Verbs signifying *to give, to say, to send, to find, to do*, and some others, are followed by two accusatives, one of the immediate and the other of the remote object. E. g.

Τί σὲ ἔδωκε; *What did he give thee?*

Μᾶς τὸ εἶπε, *He said it to us*.

Στείλέ μας ἄμποσαις σταφίδαις, *Send us some raisins*.

Μὲ ἤνρες ταῖς τούπιας; *Have you got me the doubloons?*

Δὲν τοὺς ἔκαμα τίποτε, *I have not done anything to them*.

Verbs of this class are γράφω, δίδω, εἰδοποιῶ, ἐτοιμάζω, εὐρίσκω, κάμνω, λέγω, ὁμιλῶ, στέλνω, χαρίζω, χρεωστῶ, and a few others.

The immediate object may be omitted after δίδω, εἰδοποιῶ, λέγω, and ὁμιλῶ: as, Τοὺς ὁμίλησα, *I spoke to them*.

NOTE 1. Most frequently, the proclitic and enclitic accusatives of the personal pronoun denote the remote object of these verbs.

NOTE 2. The preposition εἰς may be used with the remote object. E. g.

Τὸ δίδω εἰς σένα, *He gives it to you*.

Ἔστειλε εἰς τὸν πασᾶν ἄμποσα κεφάλια, *He sent a few heads to the pasha*.

2. Two accusatives may be put after γεμίζω, *to fill*, and φορτώνω, *to load or lade*. E. g.

Μᾶς ἐγέμισε χιόνι (οἱ ἀπὸ χιόνι), *He filled us with snow*.

Τὸ καράβι τὸ ἐφόρτωσαν σιτάρι, *They laded the ship with wheat*. Ἐφορτώθη κριθάρι, *It was laded with barley*.

(§ 179. 4.)

Ἐφορτώνω is thus construed only in the passive; as, Τοὺς ἔφορτώθηκα, *I have got rid of them*. (§ 179. 4.)

3. Στρωμένος from στρόνω, *to strew, spread*, and γεμάτος, *full, filled with*, take the accusative. E. g.

Στρωμένος κιλίμια, *Strewed with carpets*.

Γεμάτη ψάρια (οἱ ἀπὸ ψάρια), *Full of fish*.

§ 197. Verbs signifying *to name, to constitute, to deem*, and a few others, are followed by two accusatives denoting the same person or thing.

In the *passive*, the accusatives become nominatives. E. g.

Τὸν λέγουν Μιχάλην, *They call him Michael.* Λέγεται Γεώργιος, *He is called George.*

Αὐτὴν τὴν ἔκαμαν βασίλισσαν, *They made her a queen.* Αὐτὴ ἔγινε βασίλισσα, *She was made a queen.*

Ἐπῆρε σκλάβο τὸν κατῆ, *He has made the cadi a prisoner.*

Verbs of this class are διορίζω, κάμνω, λέγω *to name*, νομίζω, ὀνομάζω, παίρνω, στοχάζομαι, χειροτονῶ, χωρίζω *to divide*.

§ 198. 1. The accusative is put after certain nouns and verbs for the sake of limiting their meaning. E. g.

Γερμανὸς τὴν πατρίδα, *A German by birth.*

Τοὺς ἔδεσε χέρια καὶ πόδια, *He bound them hand and foot.*

Τί τρέχεις; *What do you run for?*

Καὶ τὸν δέρνεις; *Why do you whip him?*

Ὀλίγοι τὸν ἀριθμὸν, *Few in number.*

Πηγαίνω καβάλλα, *I go on horseback.*

Κίνα γιालό, *Speed along the shore.*

Ἐπήγαινε γωνιὰ γωνιά, *He was going from corner to corner, or along the corners.*

Τοῖχο τοῖχο σέρνοντιαν, *He dragged himself along the walls.*

2. The accusative τὰ ἑκατόν, *per centum*, is put after the cardinal numbers, to denote the *rate of interest*. E. g.

Πληρόνω δώδεκα τὰ ἑκατόν, *I pay twelve per cent.*

§ 199. The accusative is used to denote *extent of space, the time when or how long or how often, the price of a thing, and, in certain phrases, the place whither*. E. g.

Ἐξῆντα ὀργυιαὶς μακρύτερος ἀπὸ ἐσένα, *Sixty fathoms longer than you.*

ἤλθε τὴν περασμένην τρίτην, *He came last Tuesday.*

Πόσον καιρὸν ἐστάθης εἰς τὴν Αἶνον ; *How long did you stay in Ainos ?*

Ἔρχεται τρεῖς φορές τὸν χρόνον, *He comes three times a year.*
Τὸ ἀγόρασα τέσσαρα τάλαρα, *I bought it for four dollars.*

Ἐπωλήθη δύο παραδες, *It was sold for two paras.*

Πήγαινε (or Σύρε) σπίτι σου, *Go to your house.*

NOTE. The accusative of price may be preceded by *διά*, *for* ; as, Τὸ ἀγόρασα διὰ τέσσαρα τάλαρα.

§ 200. The accusative is used in *exclamations*.
E. g.

Ἀνάθεμά τους ! *Cursed be they !*

Τὴν κακὴ σου τὴν ἡμέρα ! *An evil day be to thee !*

Βρέ (or Μπερὲ) τὸν κατεργάρον ! *The rascal !*

ὦ τὸν ἄθλιον ! *Poor wretch !*

§ 201. The accusative is put after the following *prepositions*.

Ἀνά, *a-piece* ; *at a time*. Only with numerals.

A-piece. Ἐλαβαν ἀνὰ τρία λεπτά, *They received three lepta a-piece.*

At a time. Ἐρχονται ἀνὰ δύο, *They come two at a time.*

Ἀντὶς, or Ἀντὶς γιὰ, *instead of*. Ἀντὶς αὐτὸν ἔπιασαν ἐμένα, *Instead of him they caught me.* Πίνει αἷμα ἀντὶς γιὰ τὴν δροσιά, *It drinks blood instead of dew.*

Ἀπό, *from* ; *of* ; *with* ; *by* ; *on account of*, *by reason of*, *because of* ; *a-piece*, *for one's share* ; *at a time* ; *than*.

From. Ἐρχομαι ἀπὸ τὴν πόλιν, *I am coming from the city.* Πήγαινε ἀπὸ ἐμένα, *Go from me.* Μανθάνομεν ἀπ' αὐτόν, *We learn from him.*

Of. Ἐνας ἀπ' αὐτούς, *One of them.* Τὸ ἔμαθα ἀπὸ τὸν διδάσκαλον, *I have learned it of the teacher.* Φάγε ἀπὸ τοῦτο, *Eat of this.* Σπαθὶ ἀπὸ ξύλο, *A sword made of wood.* Ἀπέθανε ἀπὸ τὴν πείναν, *He died of famine.* Γεμάτον ἀπὸ τάλαρα, *Full of dollars.*

With, after *γεμίζω*, Τὸ ἐγέμισαν ἀπὸ χῶμα, *They filled it with earth.*

By, after *passive* forms, and also after verbs signifying *to take*, *to seize*, *to know*. Ἐτίσθηκε ἀπὸ τὸν πατέρα του, *It was built by his father.* Τὸν ἄρπαξε ἀπὸ τὰ μαλλιά, *He seized him by the hair.* Σε γνωρίζω ἀπὸ τὴν κόψη τοῦ σπαθιοῦ, *I know thee by the edge of thy sword.*

On account of, by reason of, because of. Ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελός, *On account of his great genius he is considered crazy.*

A-piece, for one's share, with numerals. Ἐπῆραν ἀπὸ δύο γρόσια, *They took two piasters a-piece.* Καθένας ἐπῆρε ἀπὸ εκατὸν τάλαρα, *Each one took one hundred dollars for his share.* Καθένας μας ἔχει ἀπὸ δύο πιστόλια, *Every one of us has two pistols.*

At a time, with the cardinal number repeated. Ἔρχονται ἀπὸ δύο δύο, *They come two at a time, or two and two.*

Than, after comparatives and ἄλλος. Ὁ λαγὸς εἶναι γληγορότερος ἀπὸ τὴν ἀχελώνα, *The hare is swifter than the tortoise.* Ἐσὺ τὸ κάμνεις τεχνικώτερα ἀπ' ἐκείνον, *You do it more skilfully than he.*

Γιὰ, for *Διὰ.*

Διὰ, for, for the sake of, on account of, in behalf of; about, concerning (not very elegant).

For, &c. Ἔγινε διὰ σέ, *It was done for you.*

About, concerning. Τί λέγουν διὰ τὸν Δράμαλην; *What do they say about Dramales?*

Δίχως, equivalent to Χωρίς.

Εἰς, to; into; in, within, at; on; during; for.

To. Θὰ πηγαίνω ἔς τὴν Κίναν, *I will go to China.*

Into. Ἐπεσε εἰς τὴν θάλασσαν, *He fell into the sea.*

In, within, at. Εὗρίσκεται εἰς τὴν Θεσσαλονίκην, *He is in Salonica.* Σὲ ἐκτύπησε ἔς τὸ κεφάλι, *He struck you in the head.* Εἰς μίαν ἡμέραν, *Within a day.* Ἐτυπώθη εἰς Βενετίαν, *It was printed at Venice.*

On. Εἰς τὴν κορυφὴν, *On the top.* Ἐπαινεῖται εἰς τὸ κάλλος της, *She prides herself on her beauty.*

During. Εἰς τὸν πόλεμον, *During the war.*

For, with a noun denoting a coin, real or nominal. Τὰ πωλοῦν δέκα εἰς τὸ τάλαρν, *They sell them ten for a dollar.*

Ἔως or Ὡς, about, with numerals. Ἐκρέμασαν ἕως τριακοσίου, *They hanged about three hundred.*

Κατὰ, according to; during; in, in respect to, as to.

According to. Ὁ ἥλιος κατὰ τοὺς ἀστρονόμους εἶναι μεγαλύτερος ἀπὸ τὴν γῆν, *The sun, according to astronomers, is larger than the earth.*

During. Τπῆρχε κατὰ τούτους τοὺς χρόνους, *There was about these times.*

In, in respect to, as to. Ἀληθεύει κατὰ τοῦτο, *He tells the truth in this.* Ὡραία κατὰ τὴν ψυχὴν, *Beautiful in soul.*

Μέ, with, by, by means of ; to.

With, by, by means of. *Μέ ποῖον θὰ ταξιδεύσης ; With whom shall you travel? Τὸν ἔκοψαν μετὰ τὸ σπαθί, They beheaded him with the sword. Μετὰ δυνατὰ ἐπιχειρήματα, By strong arguments. Τὸ πωλοῦν μετὰ τὴν πῆχυν, They sell it by the ell.*

To, with words denoting resemblance or equality. *Ὁμοῖος μὲ ἐκεῖνον, Similar to him. Ἴσος μετὰ τοὺς ἄλλους, Equal to the others.*

Μετὰ, after. *Ἐλα μετὰ τὸ γεῦμα, Come after dinner.*

Παρά, save, except, minus, less, wanting ; than.

Save, &c. with numerals. *Εἶναι τρεῖς παρὰ τέταρτον, It wants a quarter to three (o'clock), literally, It is three less one quarter.*

Than, with comparatives and ἄλλος. *Μεγαλητέρα παρὰ τὴν Ἀφρικὴν, Larger than Africa. Ἄλλο παρὰ τοῦτο, Other than this.*

It may be used as a conjunction when it signifies than. *Πλειότεραις εἰν' ἢ μέραις παρὰ τὰ λουκάνικα, There are more days than sausages. Περισσότεροι εἰν' οἱ εἰδωλότροποι παρὰ οἱ Χριστιανοί, There are more idolaters than Christians.*

Περί, around, about. *Στέκονται περὶ τὸν βασιλέα, They stand about the king. Εἶχε περὶ τοὺς χιλίους στρατιώτας, He had about one thousand soldiers.*

Πρὶν, before. *Θὰ γυρίσῃ πρὶν ταῖς δέκα τοῦ θεριστοῦ, He will return before the tenth of June.*

Πρὸς, to ; towards. *Τὰ ἔστειλε πρὸς τὸν φίλον του, He sent them to his friend. Ἐπλεε πρὸς τὴν Σκύρον, He was sailing towards Skyros.*

Χωρὶς, without. *Ἄνθρωπος χωρὶς γνῶσιν καὶ χρήματα, A man without sense and money.*

VOCATIVE.

§ 202. The vocative, with or without the interjection *ὦ*, forms no part of a proposition ; it is simply used in addressing. E. g.

Ποῦ εἶσθε, παιδιά ; Where are you, boys ?

Χαῖρε, ὦ Ἐλευθερία, Hail, Liberty.

VOICES.

ACTIVE VOICE.

§ 203. The active voice comprises nearly all *transitive* or *active*, and *intransitive* or *neuter*, verbs.

PASSIVE VOICE.

§ 204. The immediate object of the active becomes nominative in the passive; and the subject-nominative of the active becomes accusative with *ἀπό*, *by*, in the passive. E. g.

Τὸ χωράφι σκάπτεται ἀπὸ τὸν γεωργόν, *The field is dug by the husbandman*; from the active Ὁ γεωργὸς σκάπτει τὸ χωράφι.

Instead of *ἀπό* with the accusative, many authors use *ὑπό* or *παρά* with the genitive.

§ 205. 1. Many verbs in the passive are also *reflexive*, that is, they are equivalent to the active with the accusative of the reflexive pronoun. E. g.

νίπτομαι, equivalent to νίπτω τὸν ἑαυτὸν μου, *I wash myself*.

Such verbs are the following: ἀνακατόνομαι *to meddle with*, ἀπατῶμαι, βιάζομαι *to be in haste*, γυαλίζομαι, δέρομαι *to toil*, ἐνδύνομαι, ἐνόνομαι, ἐτοιμάζομαι, εὐρίσκομαι *to be, to live*, κλείομαι, κρημνίζομαι, κτενίζομαι, κρύπτομαι, κυλίομαι, λούομαι, μαλακόνομαι, νίπτομαι, ξουραφίζομαι, ξύομαι, ξυρίζομαι, πειράζομαι, πλύνομαι, προσκολλῶμαι, σηκώνομαι *to rise*, σκληρύνομαι, σφύρομαι *to crawl*, συγχίζομαι, σχίζομαι, τσαχίζομαι *to break, burst*, φέρομαι *to conduct one's self*. Most of these are always reflexive.

2. Any passive verb may become reflexive by the addition of the pronoun *μόνος μου*, or *μοναχός μου*. (§ 66. 1.) E. g.

Ἐτυφλώθη μόνος του, *He blinded himself*.

Τιμωρεῖσαι μοναχός σου, *You torment yourself*.

§ 206. Sometimes the plural of the passive is *reciprocal*, that is, it is equivalent to the active with the accusative of the reciprocal pronoun. E. g.

φιλούμεθα, equivalent to φιλοῦμεν ἀλλήλους, *we kiss one another*.

So ἀγκαλιαζόμεθα, ἀνταμονόμεθα, δερνόμεθα, κτυπώμεθα, ὑβριζόμεθα.

DEPONENT VERBS.

§ 207. Deponent verbs are those which are used only in the passive form with a transitive or intransitive signification.

Such are γίνομαι *become*, δέχομαι *receive*, ἐνθυμούμαι *remember*, ἐντρέπομαι *to be ashamed*, ἐπιμελοῦμαι *to be diligent*, ἔρχομαι *come*, καταρῶμαι *curse*, μέμφομαι *blame*, μεταχειρίζομαι *use*.

NOTE 1. The *perfect* participle of deponent verbs is *passive* in signification; as, μεταχειρισμένης, *used*.

NOTE 2. Some deponents, as δέχομαι, are used also passively, which is apt to create confusion. There are those who always use a circumlocution in this case; for example, for Ἡ βασίλισσα ἰδέχθη, *The queen was received*, they say, Ἐδέχθησαν τὴν βασίλισσαν, *They received the queen*.

TENSES.

§ 208. The *PRESENT* in the *indicative* expresses an action or being which is going on *now*.

In the other moods and in the participle it expresses a continued action or being, without reference to the three grand divisions of time (present, past, and future). E. g.

Γράφω, *I am writing now*; ὅταν γράφῃς, *when you are writing*; γράφε, *be writing, or continue to write*; γράφων, *writing*.

Τὸ σπίτι κτίζεται, *The house is building, that is, They are building it*.

§ 209. 1. The present in the indicative may be used for the *aorist* indicative, in animated narration. E. g.

"Ορμησε κατ' αὐτοῦ, τὸν κυπᾶ εἰς τὸ στήθος καὶ τὸν σκοτόνει,
He rushed against him, struck him in the breast, and killed him.

2. It has also the force of an emphatic *future*. E. g.

Μετ' ὀλίγον τὸν ξεπαστρεύουν, They will shortly despatch him.
Εὐθὺς τὸν βλέπω, I will see him presently.

§ 210. The IMPERFECT expresses a continued action going on in *past* time. E. g.

Ποῦ ἦσουν ὅταν σ' ἐφώναξα; Where were you when I was calling you?

"Ὅταν ἦλθες, ἐγὼ ἔγραφα, When you came, I was writing.

§ 211. The imperfect may be used when a *customary past* action is spoken of. E. g.

"Ὅταν δὲν εἶχαν δουλειὰ ἐπῆγαιναν καὶ ἔκλεπταν, When they had no business on hand, they would go and steal.

Ἐπῆγαιναν νὰ μάθουν ὅ τι ἤμποροῦσαν, They would go to learn whatever they could.

§ 212. The AORIST in the *indicative* and *participle* expresses a *finished past* action, without reference to the time required for its completion.

In the other moods, the aorist expresses a finished action without reference to the time required for its completion, or to the three grand divisions of time (present, past, and future). E. g.

Τούρκους πολλοὺς ἐσκότωσε, καὶ εἶχε μεγάλην φήμην, He killed many Turks, and enjoyed a great reputation.

"Ἐκαυσαν τὸ χωρίον ὅταν ἐπῆγαιναν εἰς τὴν Πελοπόννησον, They burned the village when they were going (or on their way) to Peloponnesus.

NOTE. Verbs, of which the signification includes the idea of continuation, have necessarily, in the aorist, reference to the time required for the completion of the action or being. Such are διατρίβω to spend one's time, ζῶ live, μένω remain, προσμένω wait.

§ 213. 1. The aorist in the indicative and participle may be used for the perfect. E. g.

Τὸ ἐτελείωσα, *I have finished it.*

Ὅτι ἔφυγε, *He has just gone.*

Ἀκόμη δὲν ἦλθε, *He has not come yet.*

2. In the indicative it may be used also for the *pluperfect*. E. g.

Εἶπεν ὅτι ὑπῆγεν εἰς τὰ πέρατα τοῦ κόσμου, *He said he had gone to the ends of the world.*

§ 214. The aorist indicative may be used for the *future* to denote the rapidity or certainty of an action. E. g.

Τὸν Διάκο ἂν σουβλίσετε, ἕνας Γραικὸς ἐχάθη, *If you impale Diakos, one Greek is indeed lost.*

§ 215. The PERFECT expresses an action which is already completed, or whose effects are (or are supposed to be) still felt. E. g.

Δὲν τὸν ἔχω ἰδεῖ, *I have not seen him.*

Τὸ ἔχεις ἐτοιμασμένον; *Have you made it ready?*

Εἶναι ἀποκεφαλισμένος, *He is (or has been) beheaded.*

§ 216. The PLUPERFECT expresses an action which was completed at some past time. E. g.

Ὅταν ἦλθες, εἶχα γράψει τρία γράμματα, *When you came, I had written three letters.*

Ἀκόμα δὲν εἶχα διώξει τοὺς λύκους, καὶ ἔφθασαν ἢ ἀρκούδαις, *No sooner had I driven away the wolves, than the bears arrived.*

§ 217. 1. The FUTURE expresses an action or event which will take place, without reference to the time required for its completion. E. g.

Θὰ τὸν κόψουν αὔριον, *They will behead him to-morrow.*

2. The CONTINUED FUTURE expresses a continued future action. E. g.

Οἱ ἄνθρωποι ἐνὸςω ζῶσι, θὰ πνέουν τὸν ἀέρα, *Men will (continue to) breathe air, as long as they live.*

MOODS.

INDICATIVE MOOD.

§ 218. The indicative mood affirms or denies a thing. E. g.

Ὅλα τὰ ἔθνη πολεμοῦν, *All nations are fighting.*

Τίποτε δὲν θὰ κατορθώσωμεν, *We shall effect nothing.*

§ 219. 1. In indirectly quoting the words or thoughts of a person, the tense employed by him is used. E. g.

Λέγει ὅτι ἤξεύρει, *He says he knows.*

Μᾶς εἶπαν ὅτι τρώγουν, *They told us they were eating.*

Ἔλεγες ὅτι ἔγραψες, *You were saying that you had written.*

Ἔστοχάζουμουν ὅτι θὰ φύγῃ, *I thought he would go.*

Εἶπαν ὅτι θὰ φύγουν, *They said they should go.*

Τὸν ἐρώτησα τί κάμνει, *I asked him how he did.*

Μ' ἐπαρκαάλεσε νὰ τὸν εἰπῶ ποῦ θὰ ὑπάγω, *He prayed me to tell him whither I should go.*

Τὸν ἐρώτησα ἂν θὰ μείνῃς ἐδῶ, *I asked him whether you would remain here.*

Μᾶς ἐρώτησαν ἂν ἔχωμεν, *They asked us whether we had.* In such cases ἂν takes the subjunctive.

NOTE. Ὅτι may be omitted after the imperative; as Εἰπὶ τὸν δὲν εἶμαι ἕτοιμος, *Tell him I am not ready.*

2. The past tenses of the indicative are used after φοβοῦμαι μήπως, *to fear, to be afraid.* E. g.

Φοβεῖσαι μήπως τὸν ἐχάλασαν, *You are afraid they have destroyed him.*

§ 220. The auxiliary *θα* (or *θὲ νά*, *θὰ νά*) before the present, imperfect, and aorist, indicative, denotes *conjecture*. E. g.

Κανονιαῖς ἀκούονται, κᾶπου θὰ γίνεται πόλεμος, Guns are heard, (I think) there is fighting somewhere.

Σήμερα ἔχει κᾶμποσο κρύο, θὰ ἐχιόνισαν τὰ βουνά, It is rather cold to-day, it seems it has snowed on the mountains.

§ 221. After certain verbs, the indicative preceded by *καί* is equivalent to the subjunctive with *νά*. E. g.

Πῶς ἡμπορεῖ καὶ περιπατεῖ τὸ μεσημέρι; How can he walk at noonday?

Ἀποφάσισα καὶ τὸν ἐπλήρονα καθ' ἡμέραν, I resolved to pay him every day.

Verbs of this class are *ἀποφασίζω*, *ἀρχίζω*, *ἡμπορῶ*, *ἡξεύρω*, *συνηθίζω*, and a few others.

§ 222. The *imperfect* or *aorist*, preceded by *ᾶς*, forms a kind of *past imperative*; in which case *ᾶς* usually means *suppose, take it for granted*. E. g.

ᾶς ἦτον καὶ Τοῦρκος, τί μὲ τοῦτο; Suppose he was a Turk, what of that?

ᾶς τὸν ἐκρέμασαν, Suppose they hanged him.

Ἐκείνο ὅπου ἀπέρασεν, ᾶς ἀπέρασεν, Let that which has happened be considered as having happened, that is, Let us forget what has happened.

§ 223. 1. The *past* tenses of the indicative may be preceded by *νά* or *τὸ νά*, in which case they have the force of neuter substantives. E. g.

Ἐνδέχεται νὰ τὸ ἔκαμε, It is possible he did it.

Μὲ τὸ νὰ τοὺς ἔδειραν, Because they whipped them.

Διὰ τὸ νὰ ἤρχετο συχνά, Because he was in the habit of coming often.

2. The *imperfect* preceded by *ἂν*, *if*, may be put after *παρά*, *than*. E. g.

Μᾶς φοβοῦνται περισσότερον διὰ τὸ μικρὸν μας ναυτικόν, παρὰ ἂν εἶχαμεν ἓνα μεγάλον στόλον, *They fear us more on account of our small fleet, than they would if we had a large one.*

SUBJUNCTIVE MOOD.

§ 224. The subjunctive expresses the action of the verb in its simplest state ; it neither affirms nor denies.

Accordingly it implies *uncertainty, doubt, possibility, probability, or inclination.*

§ 225. 1. The subjunctive with *νά*, or *τὸ νά*, is equivalent to a *neuter* substantive. E. g.

Nominative.

Τὸ νὰ φοβώμεθα τὸν θεὸν εἶναι ἡ ἀρχὴ τῆς σοφίας, *To fear God is the beginning of wisdom.*

Δὲν πρέπει νὰ καταφρονῶνται οἱ ἀδύνατοι, *The weak should not be despised.*

Εἶναι ἀδύνατον νὰ ᾔηται τὸ αὐτὸ πρᾶγμα καὶ ζεστὸν καὶ κρύον εἰς τὸν αὐτὸν καιρὸν, *It is impossible that the same thing should be both warm and cold at the same time.*

*Οταν οἱ διδάσκαλοι διαφωνοῦν, οἱ μαθηταὶ πρέπει νὰ σιωποῦν, *When the teachers disagree the pupils must keep silence.*

Genitive.

Ἡ προθυμία τοῦ νὰ φωτισθῇτε, *Your desire to be enlightened.* (§ 180.)

Δὲν εἶναι τρόπος νὰ ὑπάρχουν δύο τοιοῦτοι, *It is impossible that there should be two such persons.* (Ibid.)

Εἶναι καιρὸς νὰ πηγαίνωμεν, *It is time to go.* (Ibid.)

*Ἀντὶ νὰ τοὺς πληρώσῃ τὸ διάφορον, τοὺς ἔφαγε καὶ τὴν μάνναν, *Instead of paying the interest, he has cheated them even out of the capital.* (§ 192.)

Accusative.

Εἶναι μακρὰν ἀπὸ τὸ νὰ φοβῇται, *He is far from fearing.* (§ 201.)

Τρώγει ὁ τι εὖρη, μὲ τὸ νὰ μὴν ἔχη ψιλὸν στομάχι, *He eats*

whatever he finds, since he has not a delicate stomach.
(Ibid.)

"Ολοι τὸν μισοῦν διὰ τὸ νὰ ᾔναι φιλάργυρος, *All hate him because he is a miser.*

"Ἄλλο δὲν ἐπιθυμεῖ παρὰ νὰ ᾔναι ἐλεύθερος, *He desires nothing else than to be free.*

Κάλλιον ψωμοζήτης παρὰ φιλάργυρος, *sc. νὰ ᾔναι κἀνείς, It is better to be a beggar than a miser.*

Παρὰ μὲ Τούρκους, μὲ θηριὰ καλήτερα νὰ ζοῦμε, *sc. νὰ ζοῦμε, It is better to live with wild beasts than with Turks.*

Εἶναι ὀλιγώτεροι παρὰ νὰ γένωσι νομοθέται, *They are fewer than (or too few) to become legislators.*

"Ἐγινε πρὶν ἔλθης, *It took place before you came.*

"Αδύνατον νὰ ἔχῃ κανεὶς μεγάλους φίλους χωρὶς νὰ ἔχῃ μεγάλους ἐχθρούς, *It is impossible that one should have great friends without having great enemies.*

2. Particularly, the subjunctive with *νὰ* after certain verbs, participles, and adjectives, has the force of the accusative; that is, it is equivalent to the English *infinitive* after the corresponding verbs. *E. g.*

"Ἀρχισαν νὰ πολεμοῦν, *They began to fight.*

"Ἡξεύρεις νὰ γράφῃς; *Do you know how to write?*

Εἰπέ τον νὰ φύγῃ, *Tell him to go.*

Συνηθίζουσιν νὰ λούωνται, *They are accustomed to bathe.*

Εἶναι ἄξιος νὰ τιμᾶται ἀπ' ὅλους, *He is worthy of being honored by all.*

Ίκανὸς νὰ κυβερνᾷ, *Able to govern.*

Verbs on which the subjunctive with *νὰ* may depend, are ἀναγκάζω, ἀπαιτῶ, ἀργῶ, ἀρχίζω, ἀφίνω, διδάσκω, διορίζω, ἐλπίζω, ἐπιθυμῶ, ἐπιχειρίζομαι, ἐτοιμάζω, εὐχομαι, ἡμπορῶ, ἡξεύρω *know how to*, θέλω, κάμνω, καταλαμβάνω, καταπεύθω, καθορθόνω, λέγω *tell*, μανθάνω, μέλλω, παραγγέλλω, παρακαλῶ, πασχίζω, προορίνω, προσμένω, συγχωρῶ, συμβουλεύω, συνηθίζω, τολμῶ, ὑπόσχομαι, ὑποχρεώνω, χρεωστῶ, and a few others.

Adjectives, ἀδύνατος, ἄξιος, δυνατός, ἐπιτήδειος, ἐτοιμος, ἱκανός, καλός *capable of*, and a few others.

3. The present subjunctive is put after ὥσάν *νὰ*, *as if*. *E. g.*

Περιπατεῖς ὥσάν νὰ ᾔσῃ βασιλίσσα, *You walk as if you were a queen.*

4. The subjunctive preceded by μήπως or μήπως καί, *lest*, is put after κυττάζω *see*, προσέχω *beware*, φοβοῦμαι *fear, be afraid of*. E. g.

Κύτταξε μήπως καὶ σὲ πιάσουν, *See that they do not catch you.*

Πρόσεχε μήπως καὶ σὲ ἀπατήσῃ, *Beware lest he deceive thee.*

Φοβεῖται μήπως πέσῃ, *He fears lest he fall.*

§ 226. The subjunctive with νά or διὰ νά may be put after any verb or participle to denote a *cause or motive*. E. g.

Σοῦ τὸ ἔδωκα νὰ τὸ φορῇς, *I gave it to you to wear.*

Μᾶς ἔδωκε καπνὸν νὰ πιοῦμε, *He gave us tobacco to smoke.*

Τὸν ἔγραψε νὰ ἔλθῃ διὰ νὰ τὸν γδάρῃ, *He wrote to him to come, in order to slay him.*

NOTE. The subjunctive after the indeclinable πά (see the Irregular πηγαίνω) may stand without νά: as, Τοῦ εἶπαν νὰ τὰ τὸν ἀνταμώσῃ, *They told him to go to meet him.* As πά is preceded by νά, it may be said that νά after it is omitted to avoid repetition.

§ 227. After certain verbs (as βλέπω, λέγω, πιστεύω), the subjunctive with νά is equivalent to the indicative with ὅτι. E. g.

Ὅταν σὲ ἴδουν νὰ περιπατῇς, *When they see that you are walking; for ὅτι περιπατεῖς.*

Εἶπαν νὰ μὲ κάμουν στρατηγόν, *They said they would make me general; for ὅτι θὰ μὲ κάμουν στρατηγόν.*

Δὲν πιστεύω νὰ μᾶς ἀφήσουν, *I do not believe they will let us; for ὅτι θὰ μᾶς ἀφήσουν.*

§ 228. 1. The *first person* of the subjunctive, preceded by ἄς or νά, is used in *exhortations*. E. g.

Ἄς τρέχω, *Let me run.*

Νὰ τὸ φάγωμεν, *Let us eat it.*

Here νά is somewhat less strong than ἄς.

NOTE. The subjunctive πηγαίνουμε or πάμε, from πηγαίνω, *to go*, is commonly used without ἄς or νά in exhortations and interrogations; as, Πάμε ἃς τὸ γιὰλό, *Let us go to the seashore; Πηγαίνουμε; Shall we (or Do you wish to) go?*

2. The *first* and *third* persons of the subjunctive with *νά* are used when a person asks himself or another what he is to do. E. g.

Νὰ τὸ κάμω, ἢ ὄχι; Shall (or May, or Must) I do it or not?
Νὰ πηγαίνουν; May they go?

§ 229. The subjunctive with *νά* is used in questions expressing *indignation*. E. g.

Σὲ συμβουλεύω νὰ σιωπῇς. — Ἐγὼ νὰ σιωπῶ; I advise you to keep silence. — Am I to keep silence?
Ἐμένα νὰ ὑβρίσῃς; To insult me?

§ 230. The subjunctive with *νά* forms a less strong *imperative*. E. g.

Νὰ τὸν εἰπῇς νὰ φύγῃ, Please to tell him to go.
Ἀὔριον νὰ ἐκχθοῦν δέκα κανονιαίς, Let ten guns be fired to-morrow.

INTERROGATIVE AND RELATIVE CLAUSES.

§ 231. 1. The indicative is used in *interrogative* clauses when a definite answer is expected. E. g.

Τίς τὸ εἶπε; Who said it?
Πόθεν ἔρχεσαι; Whence do you come?

2. But when no definite answer is expected, the subjunctive, and also the imperfect and aorist indicative, with *νά*, are used after interrogative words. E. g.

Ποῖον νὰ πρωτοπιστεύσω; Whom shall I believe first?
Τί νὰ 'πῇ κανεὶς; What can one say?
Τί νὰ ἔκαμνε; What do you suppose he was doing?
Ἀρά γε τί νὰ ἔγινε; Does anybody know what became of him?

§ 232. 1. The indicative is put after *relative* words when they refer to definite antecedents. E. g.

Τοῦτος εἶναι ὁ ἄνθρωπος τὸν ὁποῖον τιμᾷ τὸ ἔθνος, *This is the man whom the nation honors.*

Θὰ σοῦ δώσουν ὅσα θέλεις, *They will give you as many as you want.*

Ὅταν τοὺς ἴδεις, τί τοὺς εἶπες; *When you saw them, what did you say to them?*

Ἐπολέμησε ἕως οὗ ἐβαρέθη, *He fought till he was tired.*

2. The aorist of the subjunctive, and the past tenses of the indicative are used after relative words when they refer to indefinite antecedents. E. g.

Ἄμα τὸν ἶδαν τὸν ἔπιασαν, *As soon as they saw him they caught him.*

Θὰ τὸν ὁμιλήσῃ ὅταν τὸν ἴδῃ, *He will speak to him as soon as he sees him.*

Ἐκτύπα ὁποῖον ἀπαντοῖσε, *He struck whomever he met.*

Ἐλεγε ὅ τι ἤκουε, *He said whatever he heard.*

Χρειαζόμεθα τοιοῦτον ἀρχηγὸν ὁ ὁποῖος νὰ τιμᾷ τοὺς νόμους, *We need such a leader as shall respect the laws.*

The following list contains the relative words to which these two rules apply.

ἄμα, *as soon as*, with the aorist subjunctive, or with the past tenses of the indicative.

ἄφου, *after, after that, when*, with the aorist subjunctive, or with the past tenses of the indicative.

εὐθύς ὁποῦ, *as soon as*, follows the analogy of ἄμα.

ἕως νά, or ἕως οὗ νά, *till, until*. With the past tenses of the indicative only ἕως οὗ is used, in which case the antecedent may be definite.

καθώς, *as*, follows the analogy of ὅποιος or ὅπως.

ὁ ὁποῖος, *who, which*, with the indicative. When νά is subjoined to it, it takes the subjunctive.

ὅποιος, *whoever, whosoever*, with the present and past tenses of the indicative, and with the aorist of the subjunctive.

When it is followed by καὶ ἄν, it may precede all the tenses of the subjunctive, and the past tenses of the indicative. It always refers to an indefinite antecedent.

ὅποισδήποτε, *whoever, whosoever*, has all the peculiarities of its equivalent ὅποιος.

ὁποῦ, *who, which, that, where*, has all the peculiarities of ὁ ὁποῖος.

ὅπου, *wherever, where*, follows the analogy of ὅποιος.

ὅπως, *as, in whatever manner*, follows the analogy of ὅποιος.

ὅσος, or ὁπόσος, *as much as*, follows the analogy of ὅποιος.

ὅστις, *who, whoever*, follows the analogy of ὁ ὁποῖος, and ὅποιος.

ὅταν, or ὁπότε, *when, whenever*, with all the tenses of the subjunctive, and with the future of the indicative; also with the past tenses of the indicative, in which case it may refer to a definite or indefinite antecedent.

ὥστε, *so that, so as*, with the subjunctive.

NOTE 1. Instead of καὶ ἄν after ὅποιος, ὁποιοσδήποτε, ὅπου, ὅπως, ὅσος, ὁπόσος, and ὅστις, the purists use only ἄν, simply because they cannot parse καί.

NOTE 2. It will be observed, that ὅποιος, ὁποιοσδήποτε, ὅπου, and their synonyms always refer to indefinite antecedents, and ought never to take the present indicative. The mass of writers, however, seem to prefer the present indicative, except when καὶ ἄν follows these relatives.

CONDITIONAL PROPOSITIONS.

§ 233. In a sentence containing a condition and consequence or conclusion, the former is called the *protasis*, and the latter, the *apodosis*.

The protasis usually begins with εἰ, ἄν, ἂν, ἢ, or ἂν, and the apodosis with καί, if.

§ 234. When the condition is a *present* or *future* action, the protasis contains the subjunctive; and the apodosis contains the present, perfect, or future, of the indicative; or it may contain the imperative. E. g.

Ἐὰν ὑπάρχουν βωμοὶ, ὑπάρχουν καὶ θεοί, *If there are altars, there are also gods.*

Θὰ τὸν ψήσουν, ἂν τὸν πιάσουν, *They will roast him, if they catch him.*

Ἐὰν κόψῃς τὸ δένδρον, πίπτει, *If you cut the tree, it will fall.*

Ἄν μ' ἀγαπᾷς, νὰ ὑπάγῃς εἰς τὴν Μίλητον, *If you love me, you must go to Miletus.* (§ 230.)

Ἐὰν ἔχω, θὰ σοῦ δώσω, *I will give you, if I have.*

Ἄν τὸν βλέπῃς, εἰπέ τον νὰ φύγῃ, *If you see him, tell him to go.*

ἢ ὁ ἓνας σε ἰδῇ, ἢ ἡ ἄλλη, θὰ χαθῇς, *Whether the one sees you, or the other, you will perish.*

Ἐπείνασες, φάγε, If you are hungry, eat. Here, and in the following example, *ἐάν* is omitted for emphasis.

Τὸν ἔπιασες, φυλάκωσέ τον, If you have caught him, imprison him.

§ 235. 1. When both the condition and the consequence refer to *past* time, the indicative is used both in the protasis and in the apodosis.

In this case, the protasis usually contains the imperfect, and the apodosis contains one of the conditional tenses. E. g.

Ἄν τὸν ἑβλεπα, θὰ τὸν ὁμιλοῦσα, If I had seen him, I should have spoken to him.

Ἐὰν δὲν ἤμεθα πτωχοὶ, δὲν ἠθέλαμεν δουλεύει, Were we not poor, we should not be working.

We observe here, that the conditional imperfect beginning with *θὰ* (or *θὲ νά, θὰ νά*), may be used also for the conditional aorist.

2. When the consequence admits of no doubt whatever, the imperfect is used in the apodosis. E. g.

Ἄν μόνον εἶχαμεν δύο τοιούτους, ἐνικούσαμεν ὅλα τὰ ἔθνη, Had we had but two such men, we should certainly have conquered all nations.

Ἐὰν σὲ ἔπιαναν, σὲ ἔκοφταν, Had they caught you, they would assuredly have beheaded you.

Ἄν οἱ θεοὶ μᾶς ἐπλατιαν θνητοῦς, ἰδέαν ἀθανασίας δὲν μᾶς ἔδιδαν, Had the gods created us mortal, they would not have given us the notion of immortality.

NOTE. The protasis may contain the present, and the apodosis the imperfect or aorist; and *vice versâ*; as, *Ἄν ἦσαι καλὸς ἄνθρωπος, δὲν ἠθελεις ἀδικήσαι κἀνίνα, If you were a good man, you would not injure anybody.*

§ 236. The imperfect and the conditional tenses may be used without any protasis expressed; in which case they form a kind of present or future indicative. E. g.

Ἡθέλα νὰ τὸν ἄκουες, I wish you could have heard him.
(§ 223.)

Ἀγαποῦσα νὰ μ' εἰποῦν τι ἔκαμναν, *I wish they would tell me what they were doing.*

Κάμνουν ἐκεῖνο τὸ ὅποιον ἤθελαν κάμει οἱ μωροί, *They do what fools would do.*

Εἰς ὀλίγους χρόνους ἡμπορούσετε νὰ κερδήσετε πολλά, *In a few years you might gain much.*

EXPRESSION OF A WISH.

§ 237. 1. If the wish refers to *future* time, the subjunctive with νά (or, when emphasis is required, ἄμποτε νά, or εἴθε νά) is used. E. g.

Νὰ ζῇς, *May you continue to live.*

Ἀμποτε νὰ τὸν εὕρωμεν γερόν, *O that we may find him in good health.*

Ἀμποτε νὰ μὴ δυστυχήσῃς, *May you never be unfortunate.*

2. When the wish refers to *present* time, the imperfect indicative with the same particles, or with ἄς or μακάρι νά, is used. E. g.

Νὰ εἶχα δέκα φίλους, *O that I had ten friends, (but I have not.)*

Ἀμποτε νὰ μὴν σ' ἔβλεπα, *I wish I had not seen you, (but I have.)*

Εἴθε νὰ γένουμουν πουλί, *O that I might become a bird.*

Ἄς γένουμουν καθρέπτης, *O that I were a mirror.*

Μακάρι νὰ ταῖς εὕρισκα, *I wish I had found them.*

3. If the wish refers to *past* time, the pluperfect indicative with νά, ἄμποτε νά, or εἴθε νά, is used.

The imperfect may be used in this case, if no ambiguity ensues. E. g.

Ἀμποτε νὰ τοὺς εἶχες ἰδεῖ, *O that you had seen them, (but you did not.)*

Εἴθε νὰ τοὺς εἶχες σταλμένους, *O that you might have sent them.*

Ἀμποτε νὰ ἀπέθαινε πρὶν τὸν πιάσουν, *Would that he had died before they had caught him, (but he had not died; so that they caught him alive.)*

NOTE 1. Sometimes the verbs depending on the imperfect expressing a wish are put in the same tense; as, Εἴθε νὰ γίνουμουν πουλί, ψηλὰ νὰ ἵπτεοῦσα, νὰ εὐρίσκα τὸν ἀιτὸν, *O that I were a bird, that I might soar and meet the eagle.*

NOTE 2. The imperfect preceded by καὶ ᾤς expresses the desired consequence of a wish referring to present time; as, "Ἀμποτε νὰ τὸν ἴβλιπα, καὶ ᾤς ἀπιδαινα, *I wish I could see him, then death would be pleasant to me.*

PROHIBITIONS.

§ 238. In prohibitions, the first and second persons of the *subjunctive*, and the third of the *imperative*, are used after μή or μήν, *not*.

The first person of the subjunctive is preceded by ᾤς μήν, or νὰ μή. In the third person of the imperative ᾤς always precedes μή or μήν. E. g.

"Ἀς μὴν τρέχω, *Let me not run.*

Μὴ γράφῃς, Μὴ γράψῃς, *Be not writing, Write not.*

Μὴ φοβῆσαι, Μὴ φοβηθῇς, *Fear not.*

Μὴ φεύγετε, *Flee not.*

Μὴν ἔρχεσθε, *Come not.*

"Ἀς μὴ βρέξῃ ποτὲ τὸ σύννεφον, *Let the cloud never rain.*

Νὰ μὴν τὸν ἰδῇς, *You must not see him.*

NOTE 1. Sometimes ᾤς is omitted in the first and third persons. E. g.

Τούρκους μὴν προσκυνοῦμε, *Let us not submit to the Turks.*

Μὴ σὲ μίλῃ, Μὴ σ' ἐννοιάξῃ, Μὴ σὲ κόβῃ, *Let it not concern you, Care not.*

Μὴ σὲ κακοφανῇ, *Do not let it hurt your feelings, Be not displeased.*

NOTE 2. Let it not be supposed that it is the second person plural of the imperative which is used after μή, simply because it does not generally differ in form from the corresponding person of the subjunctive. For, in the first place, there is no reason why one mood should be used in the singular, and another in the plural. Secondly, the second person of the imperative, when it differs in form from the second person of the subjunctive, is never used after μή or μήν: thus the Greeks never say μὴν ἄμειτε, μὴν εἰπέτε, μὴν εὔρετε, μὴν ἰδέτε, μὴν ἱλᾶτε, μὴν τρεῖχατε, but μὴν πηγαίνετε, μὴν εἰπήτε, μὴν εὔρῃτε, μὴν ἰδῃτε, μὴν ἱλθῃτε, μὴν τρέχετε.

IMPERATIVE MOOD.

§ 239. The imperative is used in *commanding*, *exhorting*, or *entreating*. E. g.

"Ελα ἔδω, *Come here.*

"Ας ὑπάγῃ, *Let him go.*

Κρυφθῆτε, *Hide yourselves.*

§ 240. The *second person singular* of the imperative may be used instead of the verbal noun in -ιμον or -μα with μέ, *by, by means of*. E. g.

Τρίβε τρίβε, τὸ ἔσπασε, *By rubbing he broke it, literally, Rub it, rub it, he broke it; that is, μετὰ τὸ τρίψιμον.*

Μετὰ τὸ ἀναψε σβύσε, τίποτε δὲν κατορθόνεις, *By kindling and extinguishing, (that is, by opposite acts,) you accomplish nothing; that is, μετὰ τὸ ἀναμμα καὶ τὸ σβύσιμον.*

Τέλος πάντων, πέσε σήκου, ἔμαθα νὰ καβαλλικεύω, *At length, by falling and rising, I have learned to ride; that is, μετὰ τὸ πέσιμον καὶ τὸ σήκωμα.*

ADVERB.

§ 241. Adverbs limit verbs, participles, and adjectives. Some adverbs of quantity limit also other adverbs. E. g.

Κάμνεις καλά, *You do right.*

Ἄργα περιπατῶντας, *Walking slowly.*

Πολὺ ἐπιτήδειος, *Very skilful.*

Πολλὰ καλά, *Very well.*

§ 242. Some adverbs of place and time are used as nouns, and depend upon ἀπό, διά, ἕως, or ὡς. E. g.

Ἀπὸ ποῦ; *From what place? whence?*

Ἀπ' ἔδω, *From here.*

Δι' ἄλλοτε, *For another time.*

Ἔως πότε; *How long?*

Ἔως ἐχθές, *Until yesterday, or As late as yesterday.*

Ὡς πέρα, *To the opposite side.*

NOTE. Ἀπό and the adverb following may be written as one word, especially when the adverb is ἔξω, ἔμπρός, μίσα, κάτω, ἑπάνω, πέρα, ὀπίσω: as, ἀπέξω, ἀπομπρός, ἀπομίσα.

§ 243. There are three negative adverbs, *δέν*, *not*, *μήν* or *μή*, *not*, and *ὄχι*, *no*, *not*.

§ 244. 1. *Δέν* expresses a *direct* and *independent* negation, in which case it precedes the indicative. E. g.

Δέν ἀκούω, *I do not hear*.

Δέν τὸ ἤθελε, *He did not want it*.

2. It expresses also a *dependent* negation, in which case it takes the subjunctive with *εάν*, *ἄν*, *ἴσως*, *μήπως*, *ὅποιος*, *ὅπου*, *ὅπως*, *ὅσος*, *ὅστις*, *ὅταν* : also it takes the past tenses of the indicative. E. g.

Ἐάν δέν τὸν εὔρω, *If I do not find him*.

Ὅταν δέν ἔχῃς δουλεία, *When you have no business*.

Ἄν δέν ἦτον κλέπτης, *If he were not a thief*.

§ 245. 1. *Μήν* or *Μή* expresses a *dependent* negation, and takes the subjunctive with *νά* or *διὰ νά*. E. g.

Θέλεις νά μὴν ᾗσαι κακός, *You wish not to be bad*.

Ἐφυγε διὰ νά μὴν πιάσουν, *He fled, that they might not catch him*.

Ὡσάν νά μὴν ᾗναι ἄνθρωποι εἰς τὸν κόσμον, *As if there were no men in the world*.

2. It is used also in *prohibitions*, and in the expression of a *wish*.

For examples, see above (§§ 237 : 238).

3. *Μήν* or *Μή* is always used before the *participle* ; as, *Μὴ βλέπων*, *Not seeing* ; never *Δέν βλέπων*.

§ 246. 1. *Ὁχι*, *no*, without any word joined with it, answers a question. E. g.

Ἐστὶν τὸ ἔκαμες ; — Ὁχι, *Did you do it ? — No*.

2. *Ὁχι*, *not*, is placed before nouns, pronouns, and adverbs. E. g.

Ὁχι ψάρια, ἀλλὰ πεταλίδαις, *Not fish, but limpets*.

Ἔβρισεν ὄχι ἐμένα, ἀλλὰ τὸν βασιλέα, *He insulted not me, but the king*.

Ὅμως (or Ἄλλ') ὄχι τοὺς φίλους του, *But not his friends*.

§ 247. 1. The compound negatives are οὔτε, οὐδέ, and μήτε, μηδέ, the first two of which have all the properties of δέν, and the last two, all the properties of μή. E. g.

Οὔτε ἐγὼ τὸν ἴδα, οὔτε σύ, *Neither I nor you saw him.*

Μήτε σὺ νὰ τὸ κάμῃς, μήτ' αὐτός, *Neither you nor he must do it.*

2. The interrogative μήπως expects the answer Ὁχι, *No*. E. g.

Μήπως αὐτὸς μόνος εἶναι σοφός; *Is he alone wise; (Certainly not.)* But Δὲν εἶναι αὐτὸς μόνος σοφός; *Is he not alone wise?* expects the answer Ναί, *Yes*.

§ 248. Two or more negatives, belonging to the same proposition, strengthen the negation. E. g.

Οὐδ' αὐτὰ δὲν εἶναι ἀναγκαῖα, *Even these are not necessary.*

NOTE. Ἐμποδίζω, *forbid, hinder*, and ἀπαγορεύω, *forbid*, may be followed by μή, although they imply negation; as, Μ' ἐμπόδισι νὰ μὴν τὸ εἶπῶ, *He forbade me to say it.*

§ 249. PREPOSITION.

Ἀντί, with the Genitive. Also with the Subjunctive with νά.

In composition, it may mean *back, in return*.

Ἀντίς, or Ἀντὶς γιὰ, with the Accusative, = Ἀντί.

Ἀπό, with the Accusative.

Γιὰ, for Διὰ.

Διὰ, with the Genitive or Accusative. Also with the Indicative and Subjunctive.

Δίχως, = Χωρίς.

Εἰς, with the Accusative. It may stand before the adnominal genitive, οἷχον or σπῖτι being understood; as, Πηγαῖνω εἰς τοῦ δέϊνα, *I go to such-a-one's.*

Ἐκ, before a vowel Ἐξ, with the Genitive. Formerly it was followed also by the Accusative.

Κατά, with the Genitive or Accusative.

In composition it may denote *excess*, as κατατρῶγω, *to devour*.

Με, with the Accusative.

Μετά, with the Genitive or Accusative.

In composition, again, a *second time*; as, μετακάμνω,

to do again. Sometimes it is separated from the verb by the proclitic personal pronoun; as, *Δὲν μετὰ τὸ κάμνω, I will not do it again.*

Ξανα-, again, a second time, re-, only in composition; as, *Ξαναγράφω, to write again, re-write.*

Ξε-, before a vowel *Ξ-*, equivalent to *Ἐξ*, and used only in composition.

It frequently corresponds to the English prefix *un-*; as, *Ξεκάμνω, undo, Ξεκλειδόνω, unlock.*

Παρά, with the Genitive or Accusative. Also with the Subjunctive with *νά*.

In composition it often means *much, too much*; as, *παρατρώγω, to eat too much.* It may be separated from its verb by the proclitic personal pronouns; as, *Δὲν παρὰ μὲ πειράζει, It does not trouble me much.*

Περὶ, with the Genitive or Accusative.

Πρὶν, with the Accusative. Also with the Subjunctive.

Πρό, with the Genitive.

Πρός, with the Accusative.

Ἐπεί, with the Genitive.

Ἐπὶ, with the Genitive.

Χωρὶς, with the Accusative. Also with the Subjunctive with *νά*.

CONJUNCTION.

§ 250. 1. *Kai* has six meanings, *and, even, yet, that, for, but.*

And, its primary signification. When it is repeated in the same or in two consecutive propositions, the first means *both*, and the second *and*; *Ἐκρέμασαν καὶ αὐτὸν καὶ τὰ παιδιά του, They have hanged both him and his children.*

Even. *Καὶ ἀπὸ τοὺς Τούρκους ἂν ἔρχονταν, ἔπρεπε νὰ τὸ δεχθῶμεν, Even if it should have come from the Turks, we ought to have received it. Καὶ ὁ Ἀχιλλεύς αὐτὸς τὸν φοβεῖται, Even Achilles himself is afraid of him.*

Yet. *Ὁ διάβολος γίδια δὲν εἶχε, καὶ τυρὶ ἐπούλιε, The devil had no goats, yet he sold cheese. Ἀκόμα δὲν τὸ ἵδαμε, καὶ Γιάννη τὸ εἶπαμε, The child is not yet born, yet we have named it John.*

That. *Λέγουν καὶ ἔχουν φίλους, They say that they have friends. Λεῖς καὶ εἶναι ᾧ τὴν ἀρχή, You might say that they*

are just beginning. Τὶ κακὸν ἔκαμε καὶ τοῦ ἐπῆραν τὸ κεφάλι; *What evil had he done, that they took his head off?* Τὶ ἔπαθες καὶ δὲν ὁμιλεῖς; *What has happened to you that you do not talk?* Τὸν ἶδα κ' ἐπήγαυε, *I saw that he was going.*

For. Ψῆσ' αὐγὸ, κ' ἐννιά εἴμεστε, *Roast an egg, for we are nine, a proverbial expression said of miserly hosts.*

But, only at the beginning of a sentence. Κ' ἐκεῖνος ὅτι ἔφυγε, *But he has just gone away.*

2. In certain instances, the indicative preceded by καὶ is equivalent to the subjunctive with νά (§ 221).

3. This conjunction means *than*, when it corresponds to μόλις, *no sooner.* E. g.

Μόλις ἦλθε καὶ τὸν ἐχάσαμεν, *No sooner had he come than we lost him.*

4. Καὶ followed by ἄν may be put after *relative* words for the sake of emphasis. See above (§ 232. 2).

5. It is commonly *omitted* between words of opposite meaning. E. g.

Τρέχουν ἀπάνω κάτω, *They run up and down.*

Κλαίει μέρα νύχτα, *She weeps night and day.*

Κτύπα ζερβὰ δεξιὰ, *Strike right and left.*

Εἶπε τοῦτα καίνα, *He said this and that.*

Πέσε σήκου ἔμαθα νὰ καβαλλικεύω, *By falling and rising I have learned to ride.*

§ 251. 1. When ἢ is repeated in the same or in two consecutive propositions, the first means *either*, and the second *or*. E. g.

ἢ ἐγὼ θὰ πηγαίνω, ἢ εὐ, *Either I or you will go.*

ἢ αὐτὸς τὸ ἔφαγε, ἢ ἡ γάτα, *Either he or the cat has eaten it.*

2. This conjunction is commonly *omitted* between two cardinal numbers. E. g.

φέρε μου πέντ' ἔξη ρόῖδα, *Bring me five or six pomegranates.*

Δώσέ τον δυὸ τρεῖς παράδες, *Give him two or three parás.*

3. When ἢ stands at the beginning of an interrogative clause, it may be rendered *Is it? Can it be?* E. g.

Τί ἤλθεις ἐδῶ ; ἢ γὰρ ὄψῃς τὴν δυστυχίάν μου ; *What have you come here for ? Is it that you may see my misery ?*

§ 252. Of the remaining conjunctions the most common are the following :

ἀγκαλά, or ἀγκαλὰ καί, *although.*

ἀλλὰ, *but.*

ἄρα, *therefore.*

δὲ, *and, but,* usually preceded by μέν.

εἰάν, or εἰν, *if, whether.*

λοιπόν, *therefore.*

μέν, *indeed, on the one hand.* See δέ.

μήπως, *lest.*

μολονοποῦ, or μολονότι, *although.*

μολοντοῦτο, *nevertheless, notwithstanding.*

νά, *that, in order that.*

ὅμως, *but.*

ὅτι, *that, because.*

πλήν, *but,* weaker than ὅμως or ἀλλά.

ὥστε, *so that.*

§ 253. Of these two particles, ἄρα and δά, the first is *interrogative*, and the second denotes *endearment*. E. g.

Ἄρα τί γὰρ ἐγένεε ; *What has become of him ?*

Ἐλα δά, *Do come, Prithee come.*

INTERJECTION.

§ 254. Interjections are particles used in *exclamations*, and express some emotion. E. g.

ἀλίμονον, *woe, alas.*

ἄχ, *ah, alas.*

εὖγε, *well done, bravo.*

ὄϊμέ, *woe, alas.*

ὦ, *oh.*

ὦ, *O,* with the vocative.

PART IV.

VERSIFICATION.

FEET.

§ 255. Every verse is divided into portions called *feet*. The following are the feet used in Romaic Verse :

<i>Pyrrhic</i> , two unaccented syllables ;	.....	— —
<i>Spondee</i> , two accented ;	.....	$\frac{1}{1}$ $\frac{1}{1}$
<i>Trochee</i> , an accented and an unaccented ;	.....	$\frac{1}{1}$ —
<i>Dactyle</i> , an accented and two unaccented ;	...	$\frac{1}{1}$ — —
<i>Iambus</i> , an unaccented and an accented ;	.....	— $\frac{1}{1}$
<i>Anapæst</i> , two unaccented and an accented ;	...	— — $\frac{1}{1}$
<i>Tribrach</i> , three unaccented ;	.....	— — —

It is hardly necessary to remark, in this place, that the rhythm of the Romaic verse is regulated by *accent* and not by quantity.

§ 256. The metrical accent (or *ictus*) of the *pyrrhic* and *tribrach* is determined by the nature of the verse in which they occur.

Thus, in trochaic verse, the ictus is on the first syllable ; in iambic verse, the pyrrhic takes it on the last, and the tribrach, on the middle.

§ 257. The *cæsure* of a verse is a pause, so introduced as to aid the recital, and to render the verse more melodious. It divides the verse into two parts ; and, in most kinds of verse, its place is fixed.

§ 258. With respect to *rhyme*, the vowel-sound of the last syllables with the consonant or consonants following (if there be any) should correspond exactly. E. g.

ἅγιος, ἄτιμος : ξύλον, κίτρον : μικρός, πικρός : καλός, κακός :
καλά, μυαλά.

§ 259. The most common kinds of verse are the *trochaic* and the *iambic*.

TROCHAIC VERSE.

§ 260. The fundamental foot of the trochaic verse is the *trochee* ($\frac{1}{1}$ —).

The pyrrhic, tribrach, or dactyle, may be used for the trochee. The first foot may be an iambus. The last foot is always a trochee.

A supernumerary syllable (technically called an *anacrusis*) may stand at the beginning of the verse.

§ 261. There are two kinds of trochaic *dimeters*, of which the first consists of *four* feet, and the second, of three feet and the first syllable of the fourth.

Ἐ- | κειὸ τὸ | ἔγγι- | σμα ἐμ- | βαίνει
 Βαθιά | μέσ' ἔς τὰ | σωθι- | κά·
 Ὅθεν ὅλη ἡ λύπη βγαίνει,
 Καὶ ἄκρα αἰσθάνονται ἀσπλαγχνιά.
 Ἐσὺ, φίλε μουσικέ,
 Φωνακλᾷ μου βαθρακέ.

§ 262. There are two kinds of trochaic *tetrameters*, of which the first consists of *eight* feet, and the second, of seven feet and the first syllable of the eighth.

The cæsura regularly comes after the fourth foot.

Προκομμένους καὶ ἀπροκόπτους χέρια πόδια θὰ σᾶς δέσω.

Εἰς τὸν τρέχοντα αἰῶνα εὐκόλα τινὰς μπορεῖ
 Καὶ τὸν ἱατρὸν νὰ κάμῃ, καὶ παντοῦ νὰ προχωρῇ.

IAMBIC VERSE.

§ 263. The fundamental foot of the iambic verse is the iambus (— —).

The pyrrhic, tribrach, or the anapæst, may be used for the iambus.

The trochee or the spondee may stand in the odd places (1, 3, 5, 7).

The last foot is an iambus, and sometimes a pyrrhic.

§ 264. The iambic *monometer* consists of *two* feet, and is commonly used in connexion with other short iambic verses.

Καὶ τὸν | κεστόν.

§ 265. There are two kinds of iambic verses of *three* feet; that which consists of three whole feet, and that which has two feet and the first syllable of the third.

Ἐπ'— | νῶ εἰς | τὴν γῆ.
 Τῶν ᾄ- | σιρων ἡ | ἀνγῆ.
 Καὶ τὸν | υἱόν | της.

Frequently two verses of the latter kind are united into one; and then the compound verse is of the dullest sort, and well adapted to Turkish indolence. E. g.

Ἐκεῖ μιὰ μέρα || ποῦ τραγουδοῦσα.

§ 266. There are two kinds of iambic *dimeters*, of which the first consists of *four* feet, and the second of three feet and the first syllable of the fourth.

Κίν' ἄ- | ηδονά- | κι μου | γιαλό,
 Κίνα | καὶ πά- | νε 'ς τὸ | καλό,
 Τὴν ἄ- | κριβή | ποῦ ξεύ- | ρεις
 Νὰ πὰς | νὰ μέ | τὴν εὐ- | ρης.
 Ὡ' Ἐρωτ' ἀνθηρότατε,
 Ἰλνκὲ καὶ ἱλαρώτατε.

§ 267. The iambic *trimeter* consists of *five* feet and the first syllable of the sixth.

Its cæsure is to be determined by the sense.

Ἀκτί- | να τ' οὐ- | ρανοῦ | χαρι- | τωμέ- | νη,
 Ἀποῦ, | μέ τῇ | φωτιά | σου τῇ | μεγά- | λη,
 Ὅλους χαρίζεις φῶς 'ς τὴν οἰκουμένην,
 Τὸν οὐρανὸ στολίζεις 'ς μιὰ κ' εἰς ἄλλη.

“O ye, who teach the ingenuous youth of nations,
 I pray ye, flog them upon all occasions.”

This is undoubtedly the most dignified and least appreciated measure in the language.

§ 268. The iambic verse of *seven* feet consists of two parts, of which the first has three feet and an unaccented syllable, and the second three feet.

Καλήτερα μιᾶς ὥρας || ἐλεύθερη ζωή,
 Παρὰ σαράντα χρόνων || σκλαβιά καὶ φυλακή.

§ 269. There are two kinds of iambic *tetrameters*, the first of which consists of eight feet, and the second of seven feet and the first syllable of the eighth.

The cæsure regularly comes at the end of the fourth foot. —

Ἄχ, φίλτατέ μου Ἀχιλεῦ, || μὲ ποῖον στόμα θλιβερόν.

Τούρκους πολλοὺς ἐσκότωσε, || κ' εἶχε μεγάλη φήμη,
 Θά 'χῃ καὶ 'ς τὸν παράδεισο || αἰῶνια τῇ μνήμῃ.

“I will tear the rainbow from the sky, and tie both ends together.”

CHRESTOMATHY.

THE HISTORY OF

MISCELLANEOUS EXTRACTS.

1. Ἐὰν ὁ ἡγεμὼν θέλῃ νὰ λέγῃ πάντοτε πρῶτος τὴν γνώμην του, μένει χωρὶς συμβούλους.

2. Ἡ σοφία κάθεται εἰς ὑψηλὸν τόπον· ὁ δρόμος της ὁμως δὲν εἶναι τόσον δύσκολος ὅσον κοινῶς τὸν φαντάζονται· ὅσον προχωρεῖς, τόσον εὐκολώτερον τὸν εὐρίσκεις.

3. Ἐὰν ἐπαινῇ κανεὶς τὸν ἑαυτὸν του, δὲν θὰ τὸν πιστεύσουν· ἐὰν κατηγορῇται μόνος του θὰ πιστεύσουν περισσότερα.

4. Διὰ νὰ κρίνῃ τις ἄλλον ἢ ἦναι σοφός, ἀνάγκη αὐτὸς νὰ ἦναι σοφώτατος.

5. Οἱ πλείότεροι ἄνθρωποι προκρίνουν νὰ ἀπατῶνται καὶ πεισματικῶς νὰ μάχωνται διὰ μίαν τινὰ ἀρεστὴν ἰδέαν των, παρὰ νὰ ζητῶσιν ἀπαθῶς τὴν ἀλήθειαν.

6. Ὅσον τις εἶναι τίμιος, τόσον πλέον δυσκολεύεται νὰ ὑποπιευθῇ τοὺς ἄλλους ἀτίμους.

7. Εἰς τοὺς παλαιοὺς Αἰγυπτίους ἦσαν ἐπιστάται διορισμένοι νὰ παρατηρῶσιν εἰς ὅλας τὰς οἰκίας ἂν οἱ πολῖται ἐργάζωνται, καὶ τί ἐργάζονται· ὅταν δὲ εὐρίσκαν τινὰ ὀκνηρὸν, ἢ καταγινόμενον εἰς ἔργα ἀνωφελῆ, τὸν ἐπαίδευαν αὐστηρά, ὥς ἄνθρωπον ὅστις ἔχει σκοπὸν νὰ βλάβῃ τὴν καλὴν εὐταξίαν τῆς πολιτείας.

8. Ὅταν κατὰ πρώτην φορὰν ἡ ἀλώπηξ ἴδῃ τὸν λέοντα, ὀλίγον ἔλειψε ν' ἀποθάνῃ ἀπὸ τὸν φόβον της. Τὴν δευτέραν φορὰν ἐφοβήθη μὲν, ἀλλ' ὄχι καθὼς τὴν πρώτην. Ὅταν τὸν ἴδῃ τὴν τρίτην, ἐπῆγε νὰ συνομιλήσῃ μ' αὐτόν.

9. Ἀφοῦ ἡ ἀλώπου ἔχασε τὴν οὐράν της, ἐσυμβούλευε ταῖς ἄλλαις ἀλώπουδες νὰ κόψουν καὶ αὐταὶ ταῖς ἐδικαῖς των.

10. Ἡ ἀλώπηξ καὶ ὁ κροκόδειλος ἐφιλονεικοῦσαν περὶ εὐγενείας. Ὁ κροκόδειλος ἔλεγεν ὅτι οἱ λαμπροὶ πρόγονοί του ἐστάθησαν γυμνασιάρχαι, καὶ ἡ ἀλώπηξ τὸν ἀποκρίθη· “Ἀπὸ τὸ δέρμα σου φαίνεσαι ὅτι γυμνάζεσαι ἀπὸ τὸν παλαιὸν καιρόν.”

11. Κάποιος εἶχε πετεινοὺς εἰς τὸ σπίτι του, εἰς τοὺς ὁποίους ἐπρόσθεσε ἓνα πέρδικα. Ἐκεῖνοι τὸν ἐτισμποῦσαν, καὶ αὐτὸς ἔλυπεῖτο καὶ ἐθαρρόυσε ὅτι τὸν κατατρέχουν ὡς ἀλλόφυλον. Ὅταν ὁμως μετ' ὀλίγον τοὺς ἴδε καὶ αὐτοὺς νὰ τισμποῦν ὁ ἓνας τὸν ἄλλον, ἐπαρηγορήθη.

12. Ἐνας ἱατρὸς ἰάτρειεν ἓνα ἄρρώστον. Ὁ ἄρρώστος ἀπέθανε, καὶ ὁ ἱατρὸς ἔλεγε· “Τοῦτος ὁ ἄνθρωπος δὲν ἀπέθαινε, ἐὰν ἀπείχε ἀπὸ κρασὶ, καὶ ἐμεταχειρίζετο τὸ γλυστήρι.”

13. Ἐνας σκύλος ἐκοιμᾶτο εἰς τὴν αὐλήν, καὶ ὁ λύκος ἔτρεξε νὰ τὸν φάγῃ. Ὁ σκύλος τὸν ἐπαρακάλεσε νὰ τὸν ἀφήσῃ νὰ παχύνῃ κομματί· ὁ λύκος ἐπέισθη καὶ ἀναχώρησε. Μετὰ καιρὸν ἐξαναῆλθε καὶ εὗρηκε τὸν σκύλον κοιμώμενον εἰς τὸ δῶμα, καὶ τὸν ἐνθύμισε τὴν συνθήκην των. Ὁ σκύλος ὁμως τὸν εἶπε νὰ μὴν τὸν προσμείνῃ πλέον νὰ παχύνῃ ὅταν τὸν μεταῖδῃ κάτω εἰς τὴν αὐλήν.

14. Ὁ γάδαρος ἐδούλευε τὸν κηπουρόν· καὶ ἐπειδὴ ἔτρωγε ὀλίγον κ' ἐκοπίαζε πολὺ, ἐπαρακάλεσε τὸν Δία νὰ τὸν πωλήσῃ εἰς κἀνένα ἄλλον αὐθέντην. Ὁ Ζεὺς ἐπάκουσε τὴν προσευχήν του, καὶ ὁ γάδαρος ἐπωλήθη εἰς τὸν κεραμέα. Καὶ ἐπειδὴ ὁ δεύτερος αὐθέντης του ἦτον χειρότερος τοῦ πρώτου, ἐπαρακαλοῦσε πάλιν τὸν Δία νὰ τοῦ εὕρῃ κἀνένα ἄλλον καλῆτερον· καὶ ἐπωλήθη εἰς τὸν βυρσοδέψην. Καὶ βλέπων εἰς τί ἐκαταγίνετο ὁ νέος αὐθέντης του, ἀναστενάξας εἶπε. “Ἀλίμονον εἰς ἐμένα! Κάλιον νὰ ἦμουν μὲ τοὺς πρώτους μου αὐθέντας· καθὼς βλέπω, τοῦτος θ' ἀργάσῃ καὶ τὸ δέσμα μου.”

15. Ὁ τυφλοπόντικος εἶπε μίαν ἡμέραν· “Μάννα, συκαμινεάν βλέπω.” Ἐπειτα πάλιν· “Λιβάνι μοῦ ἐμύρισε.” Ἐπειτα· “Βελονιοῦ κτύπον ἀκούω.” Τότε ἡ μήτηρ του, “Καθὼς βλέπω, παιδάκι μου,” λέγει, “δὲν εἶσαι μόνον τυφλός, ἀλλὰ καὶ κωφὸς καὶ χωρὶς ὄσφρησιν.”

16. Εἶπε μίαν φορὰν τὸ ἀλαφομόοχι εἰς τὸν πατέρα του. “Πάτερ, ἐσύ καὶ μεγαλήτερος καὶ γληγορώτερος εἶσαι ἀπὸ τοὺς σκύλους, καὶ ἔχεις καὶ κέρατα θαυμαστὰ πρὸς ὑπεράσπισιν· διατί τοὺς φοβεῖσαι τόσον”; Κ' ἐκεῖνος γελῶν εἶπεν· “Ὅλα αὐτὰ, νίε μου, εἶναι ἀληθινά· ἐγὼ ὁμως ὅταν ἀκούσω σκύλου γάβγισμα, πάραντα χωρὶς νὰ τὸ ἡξεύρω ἀρχίζω νὰ τρέχω.”

17. Ἡ χελώνα ἐπαρακαλοῦσε τὸν αἰτὸν νὰ τὴν μάθῃ νὰ πετᾷ, κ' ἐκεῖνος τῆς ἔλεγε ὅτι δὲν εἶναι τῆς φύσεώς της. Ἐκείνη ὁμως δὲν ἔπαυε νὰ τὸν ἐνοχλῇ, ἕως οὗ βαρεθεὶς τὴν ἐπῆρε μὲ τὰ νύχια του καὶ

τὴν ἐσήκωσεν ὑψηλὰ, καὶ ἔπειτα τὴν ἄφησε καὶ ἔπεσε εἰς τὰς πέτρας καὶ ἔγινε κομμάτια.

18. Ὁ κολοῖδς ἰδὼν περιστεράς καλῶς τρεφομένας εἰς ἓνα περιστερῶνα, ἀσπρίσθη καὶ ἀνακατώθηκε μ' αὐτάς. Ἐκείναι νομίζουσαι ὅτι εἶναι περιστερά δὲν τὸν ἐπείραζαν. Ἐπειδὴ ὅμως μίαν ἡμέραν κατὰ λάθος ἔκρωξε, τότε τὸν ἐδίωξαν. Ἐπιστρέφει λοιπὸν εἰς τοὺς κολοιοὺς· ἀλλ' ἐκεῖνοι, μὴ γνωρίζοντές τον ἐξ αἰτίας τοῦ χρώματός του, δὲν τὸν ἐδέχθησαν.

19. Οἱ λαγοὶ πολεμοῦντες μὲ τοὺς αἰτοὺς ἐπαρκαλόντων τὰς ἀλώπεκας νὰ γένουν σύμμαχοί των. Ἐκείναι δὲ ἀποκρίθησαν· “Σᾶς ἐβοηθούσαμεν, ἂν δὲν ἤξεύραμεν τί εἴσθι, καὶ μὲ πόλους πολεμεῖτε.”

20. Τὰ προϊόντα τῆς Ἀφρικῆς, τῶν Ἰνδιῶν καὶ τῆς Ἀμερικῆς ζητοῦνται πανταχοῦ, καὶ εἶναι πολύτιμα, διότι εἰς αὐτὰ εὐρίσκονται καλαὶ ὕλिकाὶ ποιότητες. Οἱ Ἀφρικανοὶ ὅμως, οἱ Ἰνδοὶ, καὶ οἱ ἄγριοι τῆς Ἀμερικῆς καταφρονοῦνται, διότι εἰς τὸν ἄνθρωπον ζητεῖται παιδεία, ἐπιστήμη, ἡθὸς καὶ εὐγένεια.

21. Ἐστάθη καιρὸς ὅταν ὁ πολίτης τῶν Ἀθηνῶν, προφέρων ὅτι εἶναι Ἀθηναῖος, ἐτιμᾶτο, ἐβοηθεῖτο εἰς τὰς χρείας του· ἀλλὰ τὴν ὥρην τιμᾶται ἄλλο παρὰ τὸ μέλι τῶν Ἀθηνῶν.

22. Ὁ Ἀριστείδης καὶ ὁ Θεμιστοκλῆς ἦσαν ἐχθροὶ, καὶ ἀντεφέροντο πάντοτε. “Ὅταν ὅμως ἶδαν τὴν πατρίδα εἰς κίνδυνον,” ἄς ἀφῆσωμεν,” εἶπεν ὁ Θεμιστοκλῆς, “τὴν ἔχθραν μας ἐδῶ εἰς τὰς πύλας τῆς πατρίδος, καὶ ὅταν ἐπιστρέψωμεν ἀπὸ τὴν δούλευσιν τοῦ κοινοῦ, ἂν θέλῃς, τὴν ἀναλαμβάνομεν πάλιν.”

23. Βοσκός τις ἔχασε ἓνα μοσχάρι, καὶ ἔτρεχε ἐδῶ κ' ἐκεῖ νὰ τὸ εὔρῃ. Καὶ ἐπειδὴ δὲν τὸ εὔρισκε, ἔταξε ἐρίφιον εἰς τὸν Δία, ἂν τοῦ δείξῃ τὸν κλέπτην. Ἐπῆγεν ἔπειτα εἰς ἓνα δάσος, καὶ ἤρρε ἓνα λεοντάρι ὅπου ἔτρωγε τὸ μοσχάρι. Τότε ἐτρόμαξε, καὶ ἔταξε ταῦρον εἰς τὸν Δία, ἂν μόνον τὸν γλυτώσῃ ἀπὸ τὰ νύχια τοῦ κλέπτου.

24. Εἶχε τις μίαν ὄρνιθα ἣ ὁποία τοῦ ἐγεννοῦσε χρυσᾶ αὐγά. Ἐνόμισε λοιπὸν ὅτι αὕτη εἶναι γεμάτη χρυσάφι· τὴν ἔσφαξε, καὶ τὴν εὗρήκεν ὁμοίαν μὲ τὰς ἄλλας ὄρνιθας.

25. Εἰς τοῦ λύκου τὸν λαιμὸν ἐστάθη κόκαλον, κ' ἐκεῖνος ὑποσχέθη μισθὸν εἰς τὸν γέρανον, ἂν τὸ ἐβγάλῃ μὲ τὴν μύτην του. Ἐκεῖνος τὸ ἐβγάλε καὶ ἐζήτηε τὴν πληρωμὴν του. Ἄλλ' ὁ λύκος γελάσας, “Σὲ φθάνει,” εἶπεν, “ὅτι ἀπὸ λύκου στόμα ἐβγάλες γερὸν κεφάλι.”

26. Οἱ βάτραχοι ἐπαρακαλοῦσαν τὸν Δία νὰ τοὺς δώσῃ βασιλέα· κ' ἐκεῖνος βλέπων τὴν ἀνοησίαν των τοὺς ἐρῶντις ἓνα κούτσουρον. Οἱ βάτραχοι ἀκούσαντες τὴν ταραχὴν ἔφυγαν εἰς τὰ βάθη τῆς λίμνης· ἀλλ' ἐπειδὴ ὁ βασιλεὺς ἔμενεν ἀκίνητος, τὸν ἐκαταφρόνεσαν, καὶ ἐπαρακαλοῦσαν πάλιν τὸν Δία νὰ τοὺς στείλῃ κανένα ἄλλον καλῆτερον. Ὁ Ζεὺς θυμωθεὶς κατ' αὐτῶν τοὺς ἔστειλε ἓνα νερόφιδον, τὸ ὁποῖον τοὺς ἐκατάπινε ζωντανούς.

27. Τὸ λεοντάρει καὶ ὁ γάδαρος ἔγιναν σύντροφοι, κ' ἐβγῆκαν εἰς τὸ κυνήγι. Ὅταν ἐπῆγαν εἰς ἓνα σπήλαιον ὅπου εὗρισκοντο ἀγριογίδια, ὁ γάδαρος ἐμβῆκε μέσα, καὶ μὲ ταῖς κλωτσιαῖς του καὶ γκαρίσματα τὰ ἐδίωχνε, καὶ ὁ λέων στεκόμενος εἰς τὸ ἔμβασμα τὰ ἔπιανε. Ἀφοῦ ἔπιασαν ὅσα ἤθελαν, ὁ γάδαρος ἐρώτησε τὸ λεοντάρει ἂν τοῦ ἄρесе ἡ ἀνδρία του· κ' ἐκεῖνο ἀποκρίθη· “Κ' ἐγὼ ὁ ἴδιος θεὸς νὰ ἔχανα τὰ κατὰστικά μου ἂν δὲν σ' ἤξευρα ὅτι εἶσαι γάδαρος.”

28. Οἱ νεώτεροι Ἕλληνες καὶ ἄλλα ἔθνη ὑπήκοα τῶν Τούρκων, ὅπου εἶναι ἐπιτήδεια νὰ κάμνουν τὴν πραγμάτεια, δοκιμάζουν μύριας ἐνόχλησας ἀπὸ τοὺς Τούρκους ὅπου ἔχουν τὰ κουμέρκια· καὶ δὲν εἶναι σπάνιον νὰ ἰδῇ τινὰς ἓναν ψωρότουρκο νὰ κακομεταχειρίζεται ἓναν χρήσιμο πραγματευτή.

29. Ὁ κόραξ ἄρπαξεν ἓνα κομμάτι κρέας καὶ ἐπέταξεν εἰς ἓνα δένδρον. Τὸν ἶδεν ἡ κυρὰ Μάρω καὶ ἐπιθύμησε τὸ κρέας· Ἐστάθη λοιπὸν ὑποκάτω τοῦ δένδρου καὶ τὸν ἐπαινοῦσε. “Τί μέγαλον καὶ ὠραῖον καὶ κυνηγετικὸν πουλί! Εἶσαι ἄξιος νὰ γένῃς βασιλεὺς τῶν πτηνῶν, ἂν εἶχες καὶ φωνήν. Πλὴν κρίμα ἓνα τέτοιο πουλί νὰ ἦναι ἄφωνον.” Ἀμα ἄκουσε τούτους τοὺς ἐπαίρους ὁ κόραξ καὶ εὐθὺς ἀννίξε τὸ στόμα του καὶ ἔκρωζε μὲ ὅλην του τὴν δύναμιν. Τότε ἡ ἄλωπού ἔτρεξε καὶ ἄρπαξε τὸ κρέας ὅπου ἔπεσε ἀπὸ τὸ στόματον, καὶ τοῦ εἶπε· “Ὅλα τὰ ἔχεις, κόρακά μου, νοῦς μόνον σοῦ λείπει.”

30. Θελήσας ὁ Ἑρμῆς νὰ μάθῃ εἰς ποίαν ὑπόληψιν τὸν ἔχουν οἱ ἄνθρωποι, ἐμεταμορφώθη καὶ ἐπῆγεν εἰς ἐνὸς ἀγαλματοποιοῦ ἐργαστήριον. Ἐρώτησε πόσον πωλεῖται τὸ ἀγαλμα τοῦ Διός· “Μίαν δραχμὴν,” εἶπεν ὁ τεχνίτης· Ἐπειτα ἐρώτησε περὶ τοῦ ἀγάλματος τῆς Ἥρας, καὶ ἐκεῖνος τοῦ εἶπεν ὅτι ἀξίζει περισσότερον. Ἰδὲν ἔπειτα καὶ τὸ ἐδικόν του ἀγαλμα, καὶ νομίσας ὅτι, ἐπειδὴ εἶναι κήρυξ τῶν θεῶν καὶ ἔφορος τοῦ κερδους, οἱ ἄνθρωποι τὸν ἔχουν εἰς μεγα-

λωτάτην ὑπόληψιν, ἐρώτησε καὶ περὶ τούτου, καὶ ἔμαθεν ὅτι δίδεται χάρισμα εἰς τὸν ὅστις ἀγοράσῃ τοὺς ἄλλους δύο.

31. Λέγουν ὅτι ὁ Ἀκταίων ἐφαγώθη ἀπὸ τοὺς σκύλους του. Τοῦτο ὅμως εἶναι ψεῦδος, διότι ὁ σκύλος ἀγαπᾷ τὸν αὐθέντην του περισσότερο ἀπὸ κάθε ἄλλο ἡμερον ζῶον· καὶ τὸ ἄλλο, οἱ κύνηγετικοὶ σκύλοι εἶναι ἡμεροὶ πρὸς ὅλους τοὺς ἀνθρώπους. Τινὲς πάλιν λέγουν ὅτι ἡ Ἀρτεμις πρῶτον τὸν ἐματαμόρφωσεν εἰς ἔλαφον, καὶ ἔπειτα τὸν ἐσκότισαν οἱ σκύλοι. Ἐμένα ὅμως μὲ φαίνεται ὅτι ἡ Ἀρτεμις δὲν ἔμπορεῖ νὰ κάμῃ ὅ τι θέλει· ἔπειτα δὲν ἀληθεύει ὅτι ἄνθρωπος ἔμπορεῖ νὰ μεταβαλθῇ εἰς ἔλαφον, ἢ ἔλαφος εἰς ἄνθρωπον. Ἡ ἀλήθεια εἶναι τούτη. Ὁ Ἀκταίων ἦτον Ἀρκάδιος τὸ γένος, καὶ ὦν φιλοκύνηγος ἔτρεφε πολλοὺς σκύλους, καὶ ἐκννηγοῦσεν εἰς τὰ βουνά, ἀμελῶν τὰς ὑποθέσεις του· καὶ τοιουτοτρόπως ἐκατασκόρπισε τὸ ἔχειν του. Καὶ ἀφοῦ δὲν τοῦ ἔμεινε πλέον τίποτε, ἔλεγον οἱ ἄνθρωποι· “Τὸν κακόμοιρον τὸν Ἀκταίωνα οἱ σκύλοι του τὸν ἔφαγαν.” καὶ ἀπὸ τοῦτο ἐπλάσθη ὁ μῦθος.

32. Περὶ τῶν ἵππων τοῦ Θρακὸς Διομήδους λέγουν ὅτι ἔτρωγαν ἀνθρώπους· πρᾶγμα γελοῖον, ἐπεὶδὴ τὸ ζῶον τοῦτο ἀγαπᾷ κριθᾶρι καὶ χορτιάρι καὶ ὄχι ἀνθρώπινα κρέατα. Τὸ ἀληθὲς εἶναι ὅτι τοῦτος ὁ ἄνθρωπος ἐξόδευσεν ὅλην του τὴν περιουσίαν εἰς ἀγορὰν καὶ τροφὴν ἵππων, καὶ οἱ φίλοι του ὀνόμασαν τοὺς ἵππους ἀνθρωποφάγους.

33. Θέλουν οἱ ποιηταὶ ὅτι ἡ Νιόβη ἐμεταβάλλθη ζῶσα εἰς λίθον. Ὅποιος ὅμως πιστεύει ὅτι ἄνθρωποι μεταβάλλονται εἰς λίθους, ἢ λίθοι εἰς ἀνθρώπους, εἶναι μωρός. Ἡ ἀληθὴς ἱστορία εἶναι αὕτη. Ἀφοῦ ἀπέθαναν ὅλα τὰ παιδιά της, ἔστησε λίθινον ἄγαλμά της ἐπάνω εἰς τὸν τάφον των.

34. Ὁ Καινεὺς, καθὼς λέγουν, ἦτον ἄτρωτος. Ὅστις ὅμως νομίζει ὅτι ὑπάρχει ἄτρωτος ἄνθρωπος, εἶναι ἀνόητος. Τὸ ἀληθὲς εἶναι τοῦτο. Ὁ Καινεὺς ἦτον Θεσσαλὸς, ἀνδρεῖος καὶ τοῦ πολέμου ἔμπειρος. Ποτέ του εἰς καμμίαν μάχην δὲν ἐπληγώθη. Ὅταν ὅμως ἐπολεμοῦσε μὲ τοὺς Κενταύρους διὰ τοὺς Λαπίθας, οἱ Κένταυροι τὸν ἔπιασαν καὶ τὸν ἔθαψαν ζωντανόν.

35. Λέγεται ὅτι οἱ Κένταυροι ἦσαν θηρία ἔχοντα σῶμα ἵππου καὶ κεφαλὴν ἀνθρώπου. Ὅποιος πιστεύει ὅτι ὑπῆρξε ποτὲ τοιοῦτον τέρας, πιστεύει πρᾶγμα ἀδύνατον· διότι ἡ φύσις καὶ ἡ τροφή τῶν ζώων τούτων δὲν εἶναι ἡ αὐτὴ, καὶ διότι δὲν εἶναι δυνατόν νὰ περάσῃ τροφή ἵππου ἀπὸ στόμα καὶ λαιμὸν ἀνθρώπου.

36. Ὁ Λυγκεὺς, λέγουν οἱ μυθολόγοι, ἔβλεπεν εἰς τὰ σπλάγχνα τῆς γῆς. Τοιαῦτα παραμύθια ὁμως δὲν πρέπει νὰ πιστεύωνται. Ἡ ἀλήθεια εἶναι τούτη. Ὁ Λυγκεὺς πρῶτος ἄρχισε νὰ μεταλλεύη χρυσὸν καὶ ἄργυρον καὶ ἄλλα μέταλλα. Ὅταν ἐκατέβαιναν εἰς τὸ μεταλλεῖον ἔπαιρνε λύχνους μαζί του τοὺς ὁποίους ἄφινε ἐκεῖ κάτω, καὶ αὐτὸς ἔβγαζε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἐλεγαν λοιπὸν ὅσοι τὸν ἤξευραν ὅτι ὁ Λυγκεὺς βλέπει καὶ τὰ κατώτατα τῆς γῆς.

37. Λέγουν τινὲς ὅτι ὅταν ὁ Ξέρξης ἐπερνοῦσεν ἀπὸ τὴν Εὐρώπην εἰς τὴν Ἀσίαν μὲ ἓνα Φοινικικὸν πλοῖον, ἔγινε σφοδρὰ ἀνεμοζάλη ὥστε τὸ πλοῖον ἐκινδύνευε νὰ πνιγῇ. Ὁ βασιλεὺς ἐρώτησε τὸν πλοῖ-
αρχὸν ἂν ἔμεινεν ἐλπὶς σωτηρίας, καὶ ἐκεῖνος τὸν ἀποκρίθη ὅτι ἂν θέλῃ νὰ γλυτώσῃ ἀπὸ τὸν παρόντα κίνδυνον, πρέπει νὰ ῥιφθοῦν οἱ ἄνθρωποι του εἰς τὴν θάλασσαν. Ἐρώτησε λοιπὸν ὁ Ξέρξης τοὺς Πέρσας ἂν ἐπιθυμοῦν τὴν σωτηρίαν τοῦ βασιλέως των, καὶ ἐκεῖνοι πάραντα ἔκλιναν τὰς κεφαλὰς εἰς σημεῖον ὑπακοῆς καὶ ἐπήδησαν εἰς τὴν θάλασσαν· καὶ τοιουτοτρόπως δὲν ἐπνίγη τὸ πλοῖον. Ἀφοῦ δὲ ἐβγήκαν εἰς τὴν ξηρὰν, ὁ Ξέρξης ἐστεφάνωσε τὸν Φοῖνικα πλοίαρχον μὲ χρυσοῦν στέφανον, διότι ἐγλύτωσε τὸν βασιλέα, καὶ ἔπειτα τὸν ἀποκεφάλισε, διότι ἔγινεν αἷτιος νὰ χαθοῦν τόσοι Πέρσαι.

FROM CORAY.

1. Ὅταν τὰ φωτισμένα ἔθνη βάλωσιν ἀρχὴν νὰ ἡδύνωνται εἰς τὰ αἰσχροῦ, ἄλλη ἴσως θεραπεία δὲν μένει πλέον δι' αὐτὰ παρὰ νὰ ἐπιστρέψωσι καὶ πάλιν εἰς τὴν ἀρχαίαν αὐτῶν βαρβαρότητα.

2. Ἡ ἔλλειψις τῶν μεγαλῶν ἐλαττωμάτων εἰς τοὺς συγγραφεῖς προέρχεται πολλὰκις ἀπὸ ἀσθένειαν τοῦ νοῦς, μῆτ' εἶναι πάντοτ' ἀποτέλεσμα τῆς κοινῆς ἀρετῆς τοῦ καιροῦ εἰς τὸν ὁποῖον γράφουσιν· ὀλίγον φοβεῖται νὰ πῆσῃ ὅστις δὲν ἔμαθε νὰ πείτεται ὑψηλά.

3. Οἱ λόγιοι ἄνδρες τοῦ ἔθνους εἶναι φυσικὰ οἱ νομοθέται τῆς γλώσσης, τὴν ὁποίαν λαλεῖ τὸ ἔθνος· ἀλλ' εἶναι νομοθέται δημοκρατικοῦ πράγματος. Εἰς αὐτοὺς ἀνήκει ἡ διόρθωσις τῆς γλώσσης, ἀλλ' ἡ γλῶσσα εἶναι κτῆμα ὅλου τοῦ ἔθνους, καὶ κτῆμα ἱερόν.

4. Ὅταν ἡ φιλοσοφία ἀφήσῃ τὴν γλῶσσαν εἰς τὴν φαντασίαν τῆς ἀπαιδευσίας, ἐκδύνεται, χωρὶς νὰ τὸ ἐξεύρῃ τὸ μέγα της ὄπλον, καὶ παραδίδεται ἐκουσίως εἰς χεῖρας ἐχθροῦ, ὅστις δὲν θέλει βραδύνει νὰ τὴν σφάζῃ. Ποτὲ ἡ Ἑλλὰς δὲν εἶχεν ἰδεῖ τόσον πλῆθος ὀνομαζομένων φιλοσόφων, ὅσον εἰς τὴν ἀρχομένην παρακμὴν τῆς γλώσσης της· ἀλλὰ ποτὲ ἔθνος δὲν διαστρέφει τὴν γλῶσσάν του χωρὶς νὰ διαστρέψῃ ἐνταυτῷ καὶ τὴν παιδείαν του. Ἡ ἀσυνταξία τῆς γλώσσης συνοδεύει πάντοτε τὴν ἀσυνταξίαν τῶν ἐννοιῶν.

5. Αἱ παροιμίαι εἶναι ἡ φιλοσοφία τοῦ κοινοῦ λαοῦ, ἡ τοῦλάχιστον αἱ ἀπὸ τὰς ὁποίας κατευθύνεται καὶ κυβερνᾶται εἰς πολλὰς του πράξεις γνῶμαι. Ὁ κοινὸς λαὸς, καὶ διὰ τὴν ἀπαιδευσίαν, καὶ διὰ τὰς βαναύσους τέχνας, εἰς τὰς ὁποίας ἡ πενία τὸν ἀναγκάζει ν' ἀσχολῇται, μῆτε δύναμιν μῆτε καιρὸν ἔχει νὰ πλέκῃ μακροὺς συλλογισμοὺς διὰ νὰ ἀνακαλύψῃ τὴν ὀρθότητά τῆς πράξεως. Ὁ τι διακρίνει τὰ φωτισμένα ἀπὸ τὰ βάρβαρα ἔθνη, δὲν εἶναι τόσον τῶν πεπαιδευμένων τὸ πλῆθος εἰς τὰ πρῶτα, ἢ ὀλιγότης εἰς τὰ δεύτερα, ὅσον εἶναι αἱ ὀρθαὶ ἢ αἱ κακαὶ δόξαι τοῦ ἀπαιδευμένου λαοῦ. Ὅσον καὶ ἂν σοφισθῇ τὸ ἔθνος, μῆτε δυνατὸν εἶναι, μῆτ' εἰς τὴν πολιτικὴν κοινωνίαν συμφέροι, νὰ ἦναι ὅλα του τὰ μέλη σοφά. Ἀρκεῖ εἰς τὸν λαὸν νὰ δοξάζῃ ὀρθά, ἂν καὶ δὲν ἦναι εἰς κατάστασιν νὰ δώσῃ λόγον διατί ἡ δόξα του εἶναι ὀρθή.

6. Οἱ νόμοι τότε μόνον ἰσχύουσι, τότε μόνον γίνονται τῶν διὰ τοὺς ὁποίους ἐνομοθετήθησαν ἀληθινὴ σκέπη καὶ σωτηρία, ὅταν αἱ ψυχὰι προετοιμασθῶσι διὰ τῆς παιδικῆς ἀνατροφῆς εἰς τὸ σέβας καὶ τὴν φυλακὴν τῶν νόμων.

7. Ἐχουσιν αἱ φιλοσοφικαὶ ἀλήθειαι τὸν κίνδυνον τοῦτον, ὅπότεν σπείρωνται χωρὶς φρόνιμον σκέψιν καὶ προφυλακὴν εἰς ἀκοὰς ἀσθενεῖς· γεννῶσι δηλαδὴ τὸ αὐτὸ ἀποτέλεσμα, τὸ ὁποῖον ἤθελαν κάμει εἰς τὸν ἀσθενῆ στόμαχον τὰ ἰσχυρὰ βρώματα. Ὅταν ἐξ ἀτυχίας διαλυθῶσι τῆς πολιτικῆς κοινωνίας οἱ δεσμοὶ, τὸ ἀδικούμενον μέρος τῶν πολιτῶν, δι' αὐτὸ τοῦτο, διότι ἀδικοῦνται, νομίζουν ὅτι ἔχουσιν ὅλα τὰ δίκαια. Δὲν προσέχουσιν πλέον εἰς ὅσας κακίας ἔπραξαν ἢ πράττουν αὐτοὶ, ἀλλ' ἀσχολοῦνται εἰς ὅσα πάσχουσιν παρὰ τῶν ἄλλων.

8. Κακὸς ἄνθρωπος δὲν γίνεται κανένας εἰς μίαν στιγμὴν χρόνου· καὶ τὰ πάθη δὲν εἶναι κατ' ἀρχὰς πλὴν μικροὶ σπινθῆρες.

FROM KOUMAS.

OF KLEPHTS.

1. Οἱ Κλέπται ἦσαν διτιτοῦ γένους, Ἀλβανοὶ Μωαμεθανοὶ, καὶ Χριστιανοὶ, οἵτινες ἢ ἐμίσγοντο μ' ἐκείνους, ἢ ἐλεηλάτουν χωριστά.

2. Ὅταν ἦσαν ὀλιγάριθμα τὰ στίφη των, ἐφώρων εἰς μικρὰ χωρία καὶ τὰ διήρπαζαν, ἐνῆδρευαν εἰς δρόμους, καὶ πιάνοντας διαβάτας Τούρκους ἢ Χριστιανούς τοὺς ἔσυρναν εἰς ἀπόμερα χωρία, ἔκοπταν τὰ αὐτὰ των, τὰ ἔστελναν εἰς τοὺς συγγενεῖς των, καὶ ἀφοῦ ἐλάμβαναν ἐξαγορὰν, ὅσην ἤθελαν, τοὺς ἀπέλυαν.

3. Ὅταν ἐπληθύνοντο τὰ στίφη, τὰ κακουργήματά των ἦσαν δημοσιώτερα. Ἐκαίαν μικροὺς ἀγροὺς, διήρπαζαν κώμας καὶ κατετρόμαζαν πόλεις.

4. Ὅταν παρήρχετο τὸ καλοκαίριον καὶ οἱ Κλέπται ὑπέστρεφαν εἰς τὴν Ἀλβανίαν, ἢ ἐκρύπτοντο εἰς τὰ ὄρη, τότε ἐφαίνετο δύναμις Τουρκικὴ διὰ νὰ τοὺς τιμωρήσῃ. Ἀλλ' ἀντ' αὐτῶν ἐτιμῶρει τοὺς προαδικημένους. Μὲ φορτία πασσάλων περιήρχετο ὁ ταξιάρχης Τοῦρκος, ἐρευνῶν τίνες ἦσαν οἱ κλεπτοδόχοι. Ὅλους τοὺς εὐκαταστάτους εὗρισκε τροφεῖς τῶν Κλεπτῶν· μὲ τὸν φόβον τοῦ πασσάλου τοὺς ἐγύμνονε, καὶ οὕτως εἰς τοὺς πτωχοὺς χωριάτας τὸ κατὰ τῆς ἀρρώστιας φάρμακον ἐγίνετο ὀλεθριώτερον παρὰ τὴν ἀρρώστιαν αὐτήν.

5. Πολλοὶ ὀρεινοὶ Γραικοὶ, κάτοικοι τοῦ Ὀλύμπου, τῆς Ὀσσης, τοῦ Πηλίου, τῆς Οἴτης καὶ ἄλλων βουνῶν, φυλάττοντες ἀπὸ τοὺς Κλέπτας μὲ τὰ ὄπλα τὰς πατρίδας των, ἤρχισαν πρὸ πολλοῦ νὰ ζητῶσιν ἀπὸ τοὺς ἡσυχωτέρους ὁμογενεῖς των μισθὸν τῆς φυλακῆς των. Ἐὰν δὲν τὸν ἐλάμβαναν, ἐμιμοῦντο καὶ αὐτοὶ τὸ παράδειγμα τῶν Ἀλβανῶν καὶ ἐλήστευαν. Οὗτοι εἶναι οἱ περιαδόμενοι Κλέπται τῆς Ἑλλάδος, τῶν ὁποίων ἡ γένεσις εἶναι πολλὰ παλαιά. Παῖς παρὰ πατρός διαδεχόμενοι τὸ κλεπτικὸν ὄφικιον, καυχῶνται πολλοὶ ὅτι τὸ γένος των δὲν ἐπλήρωσε χαράτισιον εἰς τοὺς Τούρκους.

6. Διὰ νὰ ἐλευθερωθῶσιν οἱ κρατοῦντες ἀπὸ τὴν φροντίδα τοῦ νὰ κατατρέχῃσι τοὺς Ἀλβανούς καὶ τοὺς Ἕλληνας τούτους Κλέπτας, ἀπεφύσισαν καὶ τοὺς ἔδιδαν μισθὸν ἐτήσιον, διὰ νὰ φυλάττωσι τὰς

χώρας ἀπὸ τὴν λεηλασίαν Κλεπτῶν ἄλλων. Ἐδιορίσθησαν λοιπὸν μερίδες τινὲς τῆς χώρας εἰς τοὺς πρωτοσιτάτας τῶν στιφῶν τούτων. Καθεὶς ταξιαρχὸς περιήρχετο μὲ τὸ τάγμα του τὴν ἰδικήν του μερίδα, καὶ ἐπρόσεχε μὴ φανῇ Κλέπτῃς, μὴ δώσῃ τις ψωμίον εἰς Κλέπτῃν.

7. Οἱ Γραικοὶ Κλέπται, ἀφοῦ ἐμβῆκαν εἰς ταύτην τὴν ὑπουργίαν, μετέβαλαν εἰς τὸ εὐφημότερον τὰ ὀνόματά των. Ὅλοι ὁμοῦ ὠνομάσθησαν Ἀρματωλοὶ· ὁ ἀρχικλέπτῃς, καπιτάνιος· οἱ ὑποτακτικοὶ του, παλληκάρια· καὶ ὁ ὑπασπιστής του, πρωτοπαλλήκαρον, ὁ ὁποῖος μετὰ τὸν θάνατον τοῦ καπιτανίου ἐκλέγετο ὑπὸ τῶν παλληκαρίων διάδοχός του, ἂν ἀπέθνησκειν ἄτεκνος, ἢ ἂν ὁ υἱὸς του δὲν εἶχεν ἀκόμῃ ἡλικίαν νὰ καπιτανεύῃ. Αἱ μερίδες τῆς ἐπικρατείας των ὠνομάζοντο καπιτανάτα καὶ πρωτάτα. Καθεὶς καπιτάνιος δὲν ἐκαταδέχετο ν' ἀλλάξῃ τὸ πατροπαράδοτόν του καπιτατάτον· καὶ ὅλοι οἱ προεστώτες τῶν στιφῶν τούτων ἐσέβοντο ἀμοιβαίως τὰ δίκαια τῶν συναδελφῶν των καπιτανίων.

8. Πολλάκις ἡ Ὀθωμανικὴ κυβέρνησις ἠθέλησε νὰ ἐλευθερωθῇ ἀπὸ τοὺς Ἀρματωλοὺς τούτους, τῶν ὁποίων ἡ ὑπαρξὶς φαίνεται παλαισιότατη, καὶ κατὰ καιροὺς καθαιρέσασα τοὺς ἀξιωτέρους ἐξ αὐτῶν ἀντέστησε δύναμιν νὰ τοὺς ἀφανίσῃ. Ἄλλ' εἰς τοιαύτας περιπτώσεις εὐθὺς οἱ Ἀρματωλοὶ ἐγίνοντο πάλιν Κλέπται, καὶ ἔκαμναν φρικτὴν ἐκδίκησιν, ὅχι μόνον κατὰ τῶν Τούρκων, ἀλλὰ καὶ κατὰ τῶν Χριστιανῶν. Εἰς τὰς πρὸς τοὺς Τούρκους συμπλοκάς των ἔδειξαν πολλάκις ἥρωισμὸν παρόμοιον τοῦ τῶν παλαιῶν ὑμνουμένων ἡρώων. Εἰς τὰς πεδιάδας δὲν ἠδύνατο νὰ ἀνθεξῶσι κατὰ τοῦ ἵππικοῦ τῶν Τούρκων, ἀλλ' εἰς τόπους ὀρεινοτέρους δὲν ἴσχυε τίποτε κατ' αὐτῶν ἡ ὑπεροπλία τῶν ἐχθρῶν των. Μετὰ μακροὺς ἀγῶνας καὶ ἀρρώτους ζημίας τῶν ὑπηκόων ἐξαναφιλόνοντο πάλιν μὲ τὴν κυβέρνησιν, καὶ τὰ πράγματα ἀποκαθίσταντο πάλιν ὡς πρότερον.

9. Παλαιὰ πρωτάτα τούτων τῶν καπιτανίων ἐφημίσθησαν τὸ τοῦ Μπουκοβάλα, ὅστις ὑμνεῖται ὅτι μὲ τριακόσια παλληκάρια κατεπολέμησε δώδεκα χιλιάδας Ἀλβανῶν εἰς τὰ Ἀγραφα· τὸ τοῦ Βλαχάβα, τοῦ ὁποίου ὁ ἀπόγονος Παπᾶ Εὐθύμιος, μελετήσας καὶ συσκευάσας ἐπανάστασιν κατὰ τοῦ Ἀλῆ Πασᾶ, ἐπροδόθη καὶ ὑπέφερεν ὀδυνηρότατον θάνατον· ὁ Τσάρας, τοῦ ὁποίου ὁ υἱὸς Νίκος Τσάρας πέντε ἔτη ἐπολεμήθη εἰς μάτην ἀπὸ τὸν αὐτὸν Ἀλῆ πασᾶν· ὁ εἰς τὸ Πήλιον καπιτανεύσας Μπασδέκης, Τάσος, καὶ ἄλλοι.

10. Οἱ ἄνδρες οὗτοι, τῶν ὁποίων ἐπηνέθη παρὰ πολλῶν δικαίως ἢ ἀνδρία, παρὰ ταύτην δὲ ἐγνώριζαν ἄλλον ἥρωισμόν. Βάρβαροι, ἀπάνθρωποι, ὧμοι, ὅταν μετεβάλλοντο εἰς Κλέπτας, δὲν ἐφείδοντο οὔτε γυναῖκας οὔτε παιδία, ἐγύμνοναν καὶ ἱερεῖς, καὶ ἀρχιερεῖς τινὰς ἐσχάτως ὁ Νίκος Τσάρας, μολονότι, ἀφοῦ τοὺς ἐγύμνοναν, τοὺς ἐφίλον τὴν χεῖρα καὶ ἐζήτουν τὴν εὐχὴν των.

11. Ὁ Κούμας ἐγνώρισε προσωπικῶς τὸν Νίκον καὶ τὸν Παπᾶ Εὐθύμιον. Θελήσας νὰ ἐνθυμίσῃ τὸν πρῶτον ὅτι ὁμοιάζει τὸν Ἀχιλλέα, ἤκουσε μὲ ἄγριον τόνον· “Τί Ἀχιλλέα λέγεις καὶ τοιαῦτα παραμύθια; ἐσκότωσε πολλοὺς τὸ τουφέκι τοῦ Ἀχιλλέα”;

FROM KOKKINAKES.

Πέτρος Ἀρκούδας, καὶ Ἰωσήφ.

Πέτρος Ἀρκούδας. Ἦλθα νὰ σᾶς κάμω ἓνα πρόβλημα.

Ἰωσήφ. Εἰς ἐμένα;

Πετ. Ἀρκ. Ἡ εὐγενία σας δὲν εἶσθε ἄνθρωπος τῆς θαλάσσης;

Ἰωσ. Ἦμουν ποτέ.

Πετ. Ἀρκ. Σᾶς ἀρέσει αὐτὸς ὁ τρόπος τοῦ ζῆν;

Ἰωσ. Μάλιστα, ἐπειδὴ ἐκ νεαρᾶς μου ἡλικίας εἰς αὐτὸν εἶμαι συνηθισμένος.

Πετ. Ἀρκ. Ἐρχεσθε νὰ ἐπιχειρισθοῦμεν μίαν πραγμάτειαν συντροφικά;

10

Ἰωσ. Ἐγώ; ἐγὼ δὲν ἔχω τίποτε δια νὰ ριψοκινδυνεύσω.

Πετ. Ἀρκ. Ἐ δά, τοῦλάχιστον τὴν ζωὴν σας δὲν ριψοκινδυνεύετε;

Ἰωσ. Μὰ αὐτὴ μόνη μὲ ἔμεινε πλέον.

Πετ. Ἀρκ. Αὐτὴ μὲ φθάνει ἐμένα. Ἐγὼ ἀρματόνω ἓνα καράβι μὲ τὰ ἔξοδά μου, ἢ εὐγενία σας γίνεσθε καραβοκύρης, καὶ κάμνετε μὲ αὐτὸ ἓνα ταξίδι εἰς τὴν Ἀφρικὴν.

Ἰωσ. Εἰς τὴν Ἀφρικὴν; Καὶ ἐκεῖ —————

Πετ. Αρκ. Είναι μία επικερδής κερδοσκοπία, ἡ πραγματεία τῶν σκλάβων —

Ιωσ. (Ανατριχιάζοντας.) Μὲ τὰ σωσιὰ σας τὸ λέγετε;

Πετ. Αρκ. Ἀμμὲ πῶς; δὲν ἔχω σκοπὸν νὰ σᾶς πουλήσω ἐδῶ
 5 πέρα λόγια. Ἐγὼ φροντίζω διὰ ὅλα. Ἀπ' ἐδῶ φορτοφόρουμεν τὸ
 καράβι σίδερον, ῥακὶ, τουφέκια, μπαρούτι, μαχαιράκια, καλαένιαις
 λεκάναις, πανιὰ Ἰνδικὰ, καὶ τὰ ἐξῆς. Ἐκεῖ θέλετε πληρόνει διὰ
 ἓνα ὑγιῆ γερὸν σκλάβον περὶ τὰ τριακόσια πενήντα γρόσια τὸ
 κόστος, διὰ μίαν γυναῖκα ὅχι περισσότερον ἀπὸ διακόσια ὀγδῶντα
 10 ὀκτῶ, ἐπειδὴ μόνον εἰς τὴν Εὐρώπην φέρομεν ἡμεῖς σέβας εἰς τὰς
 γυναῖκας. Ἄν ὅμως ὁ σκλάβος ἢ ἡ σκλαβα ἔχῃ τίποτες ἐλάτιωμα,
 πρέπει νὰ κατεβασθοῦν ἀπὸ τὴν τιμὴν. Λόγου χάριν, διὰ ἓνα
 κουτσοδόνητην δέκα γρόσια παρακάτω, διὰ ἓνα βλαμμένον εἰς τὰ
 ποδάρια, πενήντα. Πρὸς τούτοις πρέπει ὁ ἄνδρας νὰ ἔχῃ μάρκος
 15 τέσσερα ποδάρια καὶ τέσσερα δάκτυλα, ἢ γυναῖκα ὅμως μόνον τέσ-
 σερα ποδάρια. Βλέπετε πόσον πρακτικὸς εἶμαι ἐγὼ ὅς αὐταῖς
 ταῖς πραγματείαις;

Ιωσ. Θαῦμα.

Πετ. Αρκ. Πιστεύσετέ με, μὲ αὐτὴν τὴν πραγματείαν ἡμπο-
 20 ροῦμεν νὰ κερδήσωμεν πολλὰ. Οἱ Μαῦροι πανταχοῦ δὲν ἠξεύρουν
 μήτε νὰ λογαριάζουν, μήτε νὰ γράφουν, καὶ ἡμπορεῖ νὰ τοὺς
 γελάσῃ τινὰς ὅπως θέλῃ.

FROM CHOURMOUZES.

Τυχοδιώκτης, Δανίλης, καὶ Καπρέλης.

Τυχοδιώκτης. Εἶπε νὰ μὲ ἐτοιμάσουν τὸ ἄσπρο ἄλογον,
 διότι θὰ ἔβγῳ ἔξω.

25 Δανίλης. Κ' ἐκεῖνο πονεῖ ἢ ῥάχη του.

Τυχ. Ἄς ἐτοιμάσουν λοιπὸν τὸ ψαρό.

Δαν. Σήμερον ἐπῆγαν νὰ τὸ ποτίσουν, κ' ἔπεσε τὸ πέταλό
 του· μόνον ἂν θέλετε ἓνα γαῖδουρι ἀφέντικόν, εἶναι κάτω ὅπου

ἀγόρασα ξύλα· αὐτὸ δὲν τοῦ λείπει τίποτε· πάγει κἀνείς μ' αὐτὸ καβάλλα ἀθάνατα.

Τυχ. Τὸν κακὸ σου τὸν καιρὸ θὰ καβαλλικεύσω ἐγὼ γαῖδούρι.

Δαν. Ὅρισμός σας. (Φεύγει.)

Τυχ. (Μόνος.) Τί δυστυχία! μισὴ ὥρα δὲν ἔχει κἀνείς ἀ- 5
νάπαυσιν· τὴν νύκτα χορὸν, τὴν ἡμέρα δουλειά· νὰ ἰδοῦμε ὡς
πότε θὰ βασιτάξῃ κἀνείς. Ἀκόμα δὲν ἐκαλοξύπηνησα, καὶ θὰ τρέ-
χω ἔς τοὺς δρόμους. (Κτυπᾷ τὸ κουδούνι.)

Δαν. Τί προσιάζετε;

Τυχ. Ἐτοίμασε νὰ ξουρισθῶ.

10

Δαν. Εἶναι ἔτοιμα.

Τυχ. Αὐτὸ τὸ σαπούνι δὲν μυρίζει καλά. Ν' ἀγοράσῃς ὕστε-
ρον ἀπὸ ἐκεῖνα ὁποῦ πουλοῦν ἔς τὸ Φραντσέζικο μαγαζὶ, τυλι-
γμένα ἔς τὰ χαρτιάκια.

Δαν. Κ' ἐκεῖνα ἔχουν ἀκριβά. Θαῤῥῶ πῶς τὰ δίνουν τρεῖς 15
δραχμαῖς τὸ ἓνα.

Τυχ. Ἄς ἔχουν καὶ δέκα· τέτοιαις οἰκονομίας δὲν θέλω. Φέρε
μου τὰ ποδήματα μὲ τ' ἀσημένια σπιρούνια.

Δαν. Εἶναι ἔτοιμα.

Τυχ. Φέρε με καὶ νὰ κολατοίσω.

20

Δαν. Εὐθύς. (Ἀναχωρεῖ.)

Τυχ. (Μόνος.) Ἐνῶ μετὰ τὸ φαγὼ ἔχει ὁ ἄνθρωπος ἀ-
νάγκην ἀπὸ ὀλίγην ἀνάπαυσιν, διὰ νὰ γίνῃ ἡ χώνευσις μὲ ἡσυχίαν,
ἐγὼ θὰ τρέχω μέσα εἰς τοὺς ἡλίους, καὶ δι' ἀμοιβὴν ἔχω τὴν ἀχα-
ριστίαν· πλὴν ὑπομονή· ἡ φιλανθρωπία μου ἀπαιτεῖ νὰ κάμω 25
τὸν κουφό.

Δαν. (Ἐμβαλίνει μὲ τὸ πρόγευμα.) Ὅρίστε.

Τυχ. Ἄς φάγω ὀλίγον. Φέρε με ἓνα μποκάλι σαμπάνια.

Δαν. Ἐδῶ εἶναι, ὀρίστε· πλὴν αὔριον σαμπάνια δὲν ἔχουμε.

Τυχ. Αὐτὸ τὸ ἔχεις σύστημα, ἀφοῦ τελειώσῃ τὸ πρᾶγμα τότε 30
νὰ μὲ λὲς ὅτι δὲν εἶναι. Πήγαινε λοιπὸν ἔπειτα εἰς τὸ Φραντσέ-
ζικο μαγαζὶ καὶ πάρε δώδεκα μποτίλιαις σαμπάνια.

Δαν. Ἕνας Ἕλλην ἔχει ἀπὸ τὸ ἴδιον καὶ τὸ δίνει φθηνότερα·
ἂν θελετε ἀπὸ ἐκεῖ νὰ πάρω.

Τυχ. Μάλιστα, ἀπὸ τὸ ἴδιον· τί ἀνόητος ὁποῦ εἶσαι, καὶ μένε! 35
ἀπὸ τὸ ἴδιον καὶ φθηνότερον γίνεται; Τόσο πρᾶγμα δὲν ἡμπο-

ρεῖς νὰ στοχασθῇς; Ἐπειτα ἀπὸ τὸ Φραντσέζικο μαγαζὶ παίρνουν καὶ ἀπὸ τὸ παλάτι καὶ ἀπὸ ὅλους τοὺς μινίστρούς. Ἀπὸ ἐκεῖ λοιπὸν νὰ πάρῃς, καὶ τέτοιαις οἰκονομίαις δὲν μὲ χρειάζονται. Δὲν φθάνει οἱ κόποι ὅπου τραβῶ μέρα νύχτα, μόνον θὰ πίνω καὶ
 5 κρασι ἄχαμνό. — Ποῦ εἶναι τὸ σκυλί; Λεὼν Λεὼν. (Ἐρχε-
 ται ὁ σκύλος.) Ποῦ ἦσαν, παρὰλυμένε; δὲν ἤξεύρεις ὅτι
 εἶναι ἡ ὥρα τοῦ φαγητοῦ; Νὰ φάγῃς καλὰ, διότι αὐριον θὰ πάμε
 ἔς τὸ κυνήγι. (Σηκώνεται.) Δώσέ με τὰ ποδήματά μου, τὸ
 ρούχό μου, καὶ τὸ σπαθί μου.

10 Δαν. Ὅριστε.
 Τυχ. Καὶ τὴν ὀμπρέλλα μου· κάθε μέρα θὰ σ' τὰ λέγω;
 Δαν. (Τοῦ δίδει τὴν ὀμπρέλλα.) Ὅριστε.
 Τυχ. Ἄν μὲ ζητήσῃ κανεὶς, εἰπὲς του νὰ ἔλθῃ εἰς τὴν μία.
 Δαν. Καὶ δὲν ἀνοίγετε ἀπ' ἐδῶ τὴν ὀμπρέλλα σας;
 15 Τυχ. Πολὺ ἀνόητος εἶσαι, καὶ μὲνε! Καὶ ἡμπορῶ νὰ ἔβγω
 ἀπὸ τὴν πόρτα μὲ ἀνοικτὴν ὀμπρέλλα;
 Δαν. Ἀλήθεια, δὲν τὸ στοχάσθηκα. Ἀφεντικό, γιατί δὲν
 παίρνετε καὶ τὴν νύκτα τὴν ὀμπρέλλα σας; Ξεύρετε πῶς καὶ τὸ
 φεγγάρι πειράζει· ἐγὼ ἐνθυμοῦμαι μία φορὰ ἀρρώστησε ἓνας ἔς
 20 τὸ χωριό μου, διότι ἔχασε τὸν γάδαρό του καὶ τὸν ἐγύρευε τὴν
 νύκτα μὲ τὸ φεγγάρι.

Τυχ. Αὐτὸ καλὰ τὸ λές· ἡ λάμπις τοῦ φεγγαριοῦ βλάπτει·
 καὶ τώρα μάλιστα ὅπου εἶναι καὶ ὁ κομήτης πειράζει περισσότε-
 ρον. Δίδε με λοιπὸν τὴν ὀμπρέλλα μου ὅταν ἐβγαίνω τὴν νύκτα.

25 Δαν. Ἀλήθεια, ἀφεντικό, δὲν μὲ λές τί πρᾶγμα εἶναι αὐτὸ
 ὅπου λένε κομήτη, καὶ κυτιάζουν κάθε βράδυ ὅλοι ἔς τὸν οὐρανό;

Τυχ. Εἶναι ἓνα ἄστρο μὲ τὴν οὐρά.

Δαν. Καὶ διατί νὰ μὴν ἔχουν καὶ τ' ἄλλα οὐρά;

Τυχ. Διότι εἶναι κολοβά.

30 Δαν. Ὅσα λοιπὸν ἔχουν οὐρά τὰ λέγουν κομήτη;

Τυχ. Μάλιστα, καὶ εἶναι καλῆτερα νὰ τὰ ὀνόμαζαν οὐράτα.

Δαν. Τὸν γάδαρον, ἀφεντικό, τοῦ πατέρα μου δὲν θὰ τὸν
 λέγω πιά Χελιό, μόνον κομήταρον, γιατί καὶ αὐτὸς ἔχει οὐρά
 μεγάλη.

35 Τυχ. Ἐ καλὰ, μὴ μωρολογᾷς. (Φεύγει.)

Καπερὲλης. Δανίλη, ποῦ εἶναι ὁ κύριος Τυχοδιώκτης;

Δαν. Τώρα ὅτι ἐβγήκε.

Καπ. Καὶ θ' ἀργήσῃ νὰ ἐπιστρέψῃ ;

Δαν. Εἰς τὴν μίαν μὲ εἶπε νὰ ἔλθῃ ὅποιος θὰ τὸν ζητήσῃ.

Καπ. Λοιπὸν εἰπὲς τὸν ὅτι ἦλθα, καὶ ἐπειδὴ δὲν τὸν ἤϊρα, ἔρχομαι ἔπειτα. 5

Δαν. Καὶ προσμένετε ὀλίγον, ἐκεῖνος τώρα τώρα θὰ ἔλθῃ. Πάντα ὅταν φεύγῃ λέγει ὅτι θὰ ἔλθῃ μετὰ δύο ὥρας, πλὴν ποτὲ δὲν λείπει περισσότερον ἀπὸ μισή. Νὰ τὸ σκυλὶ, ἔρχεται καὶ ὁ ἴδιος.

Τυχ. Καλῶς τὸν κύριον Καπρέλλῃ · εἶσαι πολλὴ ὥρα ἐδῶ ; 10

Καπ. Τώρα ὅτι ἦλθα.

Τυχ. (Κάθεται.) Ἀφανίσθηκα πάλιν σήμερον 'ς τὸν ἥλιον · κάθῃσε.

Καπ. (Κάθεται.) τῶντι σήμερον εἶναι πολλὴ κάψις. Ἐγὼ δὲν σᾶς ἴδα ἀπὸ χθές, καὶ ἦλθα νὰ σᾶς παρακαλέσω νὰ ὁμιλήσετε 15 τοῦ φίλου σας κυρίου Μπαρονίδῃ νὰ μὲ βάλῃ εἰς κάμμιαν ὑπηρεσίαν. Εἶναι τρεῖς μῆνες ἀφοῦ ἦλθα ἀπὸ τὸ Τριέστι καὶ ἀκόμη δὲν ἤμπορῶ νὰ ἔμβω εἰς κάμμιαν θέσιν. Μὲ εἶπαν νὰ μὲ κάμουν ἀστυνόμον εἰς τὸ Ναύπλιον, πλὴν δὲν μὲ ἔκαμαν. Ἦλθαμεν ἔπειτα ἐδῶ, καὶ εἶπαν νὰ μὲ κάμουν πάλιν ἀστυνόμον, πλὴν ἀκόμη 20 τίποτε δὲν ἔγινε. Δὲν ἠξεύρω διατὶ αὐτοὶ οἱ ἄνθρωποι μὲ κατατρέχουν. Μανθάνω ὅτι ἔβαλαν ἄλλον· ἐνῷ ἂν ἔμβαινα ἐγὼ νὰ ἐβλέπετε τὶ δουλειαὶς ὅπου ἤθελε νὰ κάμω. Ἰδοὺ εἶχα καὶ τὸν ὀργανισμόν ἐτοιμόν τῆς ἀστυνομίας· παρατηρήσετε τὸν. (Τὸν δίδει ἕνα χαρτί.) 25

Τυχ. (Τὸ θεωρεῖ καὶ τὸ ἐπιστρέφει.) Διάβασέ το ἐσὺ, διότι ἐμένα βοοῦν τ' ἀντιὰ μου ἀπὸ τὸν ἥλιον.

Καπ. (Τὸ παίρνει καὶ διαβάζει.)

ΟΡΓΑΝΙΣΜΟΣ ΤΗΣ ΑΣΤΥΝΟΜΙΑΣ.

Ι. Ἄμα νυκτώσῃ, κἀνεὶς νὰ μὴν ἤμπορῇ νὰ ἔβγῃ ἀπὸ τὸ σπῖτι του. 30

Τυχ. Ἦ καλά, ἔχεις σκοπὸν νὰ μᾶς κλείσῃς ἀπὸ νωρὶς εἰς τὰ σπῖτιά μας ;

Κα π. "Οχι δά! δὲν εἶναι ὁ λόγος διὰ τὴν εὐγενίαν σας.
(Διαβάξει.)

II. Σαράντα ὀκτὼ ἄνθρωποι νὰ διορισθῶν νὰ περιφέρονται
εἰς τὰ καφενεῖα καὶ ξενοδοχεῖα, διὰ νὰ ἀκούουν τί λέγουν οἱ ἄν-
5 θρωποι, καὶ κάθε βράδυ νὰ εἰδοποιοῦν τὸν ἀστυνόμον καὶ τὸ
παραμικρὸν ὅπου ἤκουσαν. Συγχωρεῖται εἰς τοὺς εἰρημένους
μυστικούς ἀστυνόμους νὰ ἔχουν ἐπάνω τους βιβλία, καὶ νὰ σημει-
όουν ὅ τι ἀκούουν, διὰ νὰ μὴ ξεχνοῦν τίποτε.

III. "Όταν βλέπουν δύο ἢ τρεῖς νὰ συνομιλοῦν, ἢ καὶ ἓνα μόνον,
10 νὰ πλησιάζουν καὶ νὰ μανθάνουσι τί λέγουν.

IV. Συγχωρεῖται πρὸς τούτοις εἰς τοὺς μυστικούς ἀστυνόμους
νὰ φυλακίζουν καὶ νὰ ἐξορίζουν ὅποιον ὑποπτευθῶν ὅτι ἔχει σκο-
ποὺς κεκρυμμένους.

V. Οἱ μυστικοὶ ἀστυνόμοι πρέπει νὰ πλησιάζουν τὴν νύκτα εἰς
15 τὰς οἰκίας τῶν πολιτῶν διὰ νὰ ἀκούουν τί λέγουν αἱ οἰκογένειαι,
καὶ πολλὰ πρῶτὶ νὰ εἰδοποιοῦν τὸν ἀστυνόμον ὅ τι ἤκουσαν καὶ ὅ
τι ἶδαν.

VI. Νὰ ἐμποδισθῶν τὰ συμπόσια καὶ αἱ συναναστροφαί.

VII. Νὰ διαταχθῶσιν οἱ πνευματικοὶ, ἅμα ἐξομολογήσων κα-
20 νένα, νὰ παρόρσησιάζων ἐγγράφως εἰς τὴν ἀστυνομίαν τὴν ἐξομολό-
γησιν. Νὰ διαταχθῶσι καὶ οἱ γονεῖς νὰ στέλλουν εἰς τοὺς πνευ-
ματικούς τὰ παιδιὰ των, ἅμα γεννηθῶσι, διὰ νὰ ἐξομολογηθῶν
καὶ αὐτά.

VIII. Δύο ἀπὸ τοὺς μυστικούς ἀστυνόμους νὰ παρευρίσκων-
25 ται εἰς τοὺς γάμους καὶ εἰς τὴν βάπτισιν, διὰ νὰ ἀκούουν καὶ
νὰ παρατηροῦν τί λέγουν καὶ τί κάμνουν οἱ γονεῖς καὶ οἱ νεόνυμ-
φοι, καὶ τί σχήματα κάμνει τὸ βρέφος ὅταν θὰ τὸ βαπτίσουν.

IX. Ἀπαγορεύεται καὶ εἰς τοὺς γάμους καὶ εἰς τὴν βάπτισιν νὰ
μὴν εὐρίσκεται ἄλλος κἄνεις, εἰμὴ μόνον οἱ γονεῖς, ὁ ἀνάδοχος, ὁ
30 ἱερεὺς καὶ δύο μυστικοὶ ἀστυνόμοι.

X. Δις τῆς ἐβδομάδος, κατὰ πέμπτην καὶ κυριακὴν, νὰ ὑπο-
χρεώνωνται ἄνδρες καὶ γυναῖκες, νέοι καὶ γέροντες, πτωχοὶ καὶ
πλούσιοι νὰ μεθῶν ἐπὶ παρουσίᾳ τῶν μυστικῶν ἀστυνόμεν, διότι
μ' αὐτὸν τὸν τρόπον μανθάνει εὐκόλως ἡ ἀστυνομία τὰ μυστικά
35 τῶν πολιτῶν.

XI. Ἄν κἄνεις περιπατῇ σκεπτικός, ἀμέσως νὰ φυλακίζεται,

καὶ ἐπομένως νὰ ἐξορίζεται, καθὼς καὶ ὅστις κλαίει, γελᾷ, τραγουδεῖ ἢ σφυρίζει.

XII. Νὰ διορισθῇ δωρεὰ ἑκατὸν δραχμαὶ εἰς τὸν ὅστις προδώσῃ τὸν φίλον του, διακόσιαι εἰς τὸν ὅστις προδώσῃ τὸν συγγενῇ του, καὶ τριακόσιαι εἰς τὸν ὅστις προδώσῃ τὸν πατέρα του. 5

XIII. Νὰ χαλασθοῦν ὅλα τὰ σχολεῖα, καὶ νὰ φουρκισθοῦν ὅλοι οἱ διδάσκαλοι.

XIV. Ὅστις ξεύρει καὶ ἀναγινώσκει νὰ δίδῃ φόρον δύο τάλαρα τὸν μῆνα, καὶ ὅστις ξεύρει νὰ γράφῃ νὰ δίδῃ τέσσαρα.

XV. Ὅλα τὰ γράμματα τῶν πολιτῶν νὰ ἀνοίγωνται ἀπὸ τὸν 10 ἀστυνόμον.

Τυχ. Αὐτὸς ὁ ὀργανισμὸς εἶναι θαῦμα· καὶ ἂν ἦσουν φερμένος εἰς τὴν πατρίδα μου, ἤθελα πιστεύσει ὅτι ἀντέγραψες τὸν ἐδικόν μας.

Κα π. Ἦθελα νὰ διατάξω καὶ ἄλλα, ὅμως σὰν δὲν μ' ἐδιόρισαν 15 ἀστυνόμον τὰ παραίτησα κ' ἐγώ. Ἄς τὰ κάμουν οἱ προκομμένοι ἀστυνόμοι ὅπου ἔβαλαν.

FROM ŒKONOMOS.

Ἐπιτροποὶ τοῦ νοσοκομείου, καὶ Ἐξηνταβελόνης.

Ἐξηνταβελόνης. (Σιγά.) Τί θέλουν τοῦτοι πάλιν οἱ ἁγιογδύταις;

Επιτροποὶ. Καλὴ ἡμέρα σας, ἄρχοντα. 20

Ἐξην. (Σιγά.) Κακὴ σας μέρα καὶ ψυχρὴ. (Ἀψά.) Δουλός σας ταπεινός· τί εἶναι ὁρισμὸς σας;

Επιτρ. Τὸ ἀδελφάτον συνάξομεν διὰ τὸ σπιτάλι, καὶ ἂν ὀρίζε-
τε καὶ ἡ εὐγενία σας ———

Ἐξηντ. Τὸ ἀδελφάτον; καὶ τόσοι ἀδελφοὶ δὲν εἴσθε ἱκανοὶ νὰ 25 κυβερνήσῃτε ἓνα σπιτάλι; Ἦ μοῦ συνάξει ἐκεῖ ὅλους τοὺς παραλυμένους τοῦ κόσμου, καὶ τῶρα παραβαρύνετε τοὺς ἀνθρώπους εἰς τέτοιον δυστυχησμένον καιρὸν;

Επιτρ. Ἡμεῖς δὲν βιάζομεν κανένα· ἡ ἐλεημοσύνη ———

Εξηγ.τ. Νὰ μὲ σύμπαθῆσετε ἡ ἐλεημοσύνη ἔχει καὶ αὐτὴ τὰ μέτρα της. Ἐσεῖς ἐπῆρτε κατὰ θύρῃ πλουσίους, πτωχοὺς, μεγάλους, μικροὺς, νὰ συνάξετε ὅσα μπορέσετε γιὰ νὰ μεθώσιν οἱ σπιταλιῶται. Ὁμορφο πρᾶμα! Ἐλᾶτε στραβοὶ νὰ φάτε τῶν γερῶν
 5 τὸ βιός! Κ' ὕστερα τί θέλετε 'ς ἐμένα; Δὲν παγαίνετε 'ς τοὺς ἄρχοντας; Κουτσοὶ, στραβοὶ 'ς τὸν Ἀγιαντώνη.

Επιτρ. Ἐνας ἀπ' αὐτοὺς εἰσθε καὶ ἡ εὐγενία σας.

Εξηγ.τ. Ἐγὼ ἄρχοντας; Ἀνάθεμά τους κὶ ὅσοι τὸ λέγουνε κὶ ὅσοι τὸ πιστεύουν. Ἐγὼ τὸ ξεύρω, φαμελίτης ἄνθρωπος, πῶς
 10 θρέφω τὰ σπίτι μου. Δυὸ παιδιὰ, καὶ τρεῖς δοῦλοι, κ' ἐγὼ, ἔξ ψυχαῖς τί θέλουνε νὰ φάνε; Ἐίκοσι γρόσα δὲν μὲ φθάνουν τὴν ἐβδομάδα! Κὶ ἀμμὲ φορέματα; Κὶ ἀμμὲ δόσιμο 'ς τὴν χώραν; Κ' ὕστερα πὰς καὶ δὲν κάμνομε καὶ κἀνένα ψυχικό;

Επιτρ. Ἀξίος ὁ μισθός σας.

Εξηγ.τ. Ἐ! δὲν μᾶς σώνουν αὐτὰ, τώρα θέλουν ἄσπρα καὶ οἱ ἐπίτροποι τοῦ σπιταλιοῦ. Τί διάβολο! Τοῦτοι οἱ Σμυρνιοὶ ὅλοι πάνε νὰ γένουν ἐπιτρόποι γιὰ νὰ γυμνώνουνε τὸν κόσμο. Προχθὲς, ὅτ' εἶχα διώξει τοὺς ἐπιτρόπους τῶν ἐκκλησιῶν, νὰ σου
 20 φθάνουνε τ' ἄλλα βαριά ἔξοδα τῆς πολιτείας μας, μόνο θέλομε καὶ σχολειά; Καὶ τί ἄνεμο τὰ θέλομε τὰ σχολειά; Ἢ νὰ μάθουνε τὰ παιδιὰ μας νὰ γένουνε πολυλογάδες καὶ ἀκαμάταις; Δόξα σοι ὁ θεός! ἓνα παιδὶ ἔχω, κάλλιο τό' θελα στραβὸ παρὰ γραμματισμένο. Τὸ μεγαλύτερο βιβλίον ποῦ θὲ νὰ διαβάσῃ κανεὶς σὲ
 25 τοῦτον τὸν κόσμον εἶναι τὰ πατερμά του καὶ τὸ καταστιχάκι του, νὰ γράφῃ τὰ ἔξοδά του. Μὰ χρειάσθηκες κἀνένα γράμμα νὰ στείλῃς εἰς κἀνέναν μεγαλόν, δῶσε πέντε παράδες ἓνα γαδαρολογιώτατον, καὶ κάμε τὴν δουλειάν σου. Αὐτὴ ἡ Σμύρνη ἀπὸ τὰ κοινὰ καλά της πάγει νὰ βουλήσῃ.

Επιτρ. Καὶ χωρὶς κοινὰ καλὰ, καὶ μάλιστα νοσοκομεῖον καὶ σχολεῖον, ποία χώρα, ἄρχοντα, δύναται νὰ συσταθῇ;

Εξηγ.τ. Τούφλαις ῥούφλαις! Τὰ σχολειὰ μάλιστα χαλοῦνε ταῖς χώραις. Βλέπετε τοὺς Χίους· ὅσο μεγαλόνουνε τὰ σχολειά των, τόσο μικραίνουνε τὰ καλουπάκια των. Ἐχουνε καλοὺς δα-
 35 σκάλους, κὶ αὐτοὶ γηράζουνε 'ς ταῖς ξενιτειαῖς· ὥς καὶ 'ς τὴν Ἰγυλίτεραν πῆγανε, καθὼς ἀκούγω. Οἱ Κυθωνιάταις, κύττα κύττα

τὸ σχολεῖδ', θὲ ν' ἀφήσουν ταῖς ἐλμαῖς των νὰ ξηραθοῦν, καὶ πᾶ-
γουν νὰ γενοῦν ὅλοι πραγματευτάδες. Τώρα κ' οἱ Σμυρνιοὶ μας
δὲν κυττάζουνε τὴν ψάραν των, μόνον ἄνοιξαν μεγάλο σχολεῖδ' γιὰ
νὰ λολαίνωνται τὰ παιδιὰ των, νὰ παγαίνουνε 'ς τὴν Φραγκιαν,
καὶ νὰ γυρίζουν μὲ καπέλα. Ξεμυαλισθήκανε! Καλὰ μοῦ τό 5
'λεγε προχθὲς ὁ καψούλης ὁ πνευματικὸς μου· "Ἀφοῦ φανή-
καν οἱ δασκάλοι, χάλασεν ὁ κόσμος."

Επιτρ. Καὶ διὰ τὸ σπιτάλι, ἄρχοντα;

Εξηγτ. Ὁ Θεὸς νὰ ἐλεῇ.

PROVERBS.

1. Καλὴ εἶναι ἡ νύφη μας, μόνον εἶναι σιραβή.
2. Κάλιον ἓνας φρόνιμος ἐχθρὸς, παρὰ ἓνας ζουρλὸς φίλος.
3. Οἱ πολλοὶ καταβοκραῖοι πνίγουν τὸ καράβι.
4. Ὁ διάβολος γίδια δὲν εἶχε, καὶ τυρὶ ἐπούλιε.
5. Εἰς κρεμασμένου σπίτι σχοινὶ μὴν ἀναφέρης.
6. Ἄλογον ὁποῦ σοῦ χαρίζουν, εἰς τὰ δόντια μὴν τὸ βλέπης.
7. Κάθε ψεύτης ἔχει καὶ τὸν μάρτυρά του.
8. Ὅποιος καὶ μὲ τὸ ζεστὸν, φνσάει καὶ τὸ κρίνον.
9. Πίταν ὁποῦ δὲν τρώγεις, τί σ' ἐννοιάζει ἂν καίεται;
10. Ἐνας τρελὸς ῥήχνει τὴν τέτραν 'ς τὸ πηγάδι, κ' ἑκατὸν φρό-
νιμοὶ δὲν τὴν ἐβγάζουν.
11. Ὅπου ἀκοὺς πολλὰ κερᾶσια, βάστα καὶ μικρὸ καλάθι.
12. Δυὸ γάδαροι ἐμάλοναν εἰς ξένην ἀχυρώνα.
13. Μέτρα δέκα, καὶ κόφτε μίαν.
14. Θρέψε λύκον τὸν χειμῶνα νὰ σὲ φάγῃ τὸ καλοκαίρι.
15. Ὅταν λαλοῦν οἱ κοράκοι, φεύγουν τὰ ἀηδόνια.
16. Οὔτε ὁ φτωχὸς, οὔτε ὁ λόγος του.
17. Ὅ τι εἶχε ἡ γριά 'ς τὸν νοῦν της, τὸ 'βλεπε 'ς τὸ ὄνειρόν της.
18. Ὅσος εἶσαι πάντα φαίνου, καὶ κομματί παρακάτω.
19. Τὸ ἄλογον τὸ πληγωμένον ὅταν ἰδῇ τὴν σέλαν τρέμει.
20. Ὁ λύκος 'ς τὴν ἀνεμοζάλην χαίρεται.

21. Ἐμαθα γυμνός, κ' ἐντρέπομαι ἐνδυμένος.
 22. Μὴ λυπᾶσαι τὸν καβαλλάρην πῶς κρέμονται τὰ ποδάρια του.
 23. Τὸν χωριάτην τὸν εἰμοῦσαν, κ' ἐκεῖνος θαρρόῦσε πῶς τὸν φοβοῦνταν.
 24. Ὅπου πεινάει, κομμάτια ὄνειρεύεται.
 25. Ποῦ πᾶς κακὴ Τύχη; — Ὡς τοῦ πολυτεχνίτη τὸ σπῖτι.
 26. Πῶς πᾶν, Κόρακα, τὰ παιδιὰ σου; — Ὅσον πᾶν τόσον μαυρίζουν.
 27. Φταιγεί ὁ ῥάφτης, καὶ δέφνουν τὸν μάγειραν.
 28. Ἐπιασε τὸ χέλι ἀπὸ τὴν οὐράν.
 29. Θέλει νὰ βγάλῃ τὴ φίδι ἀπὸ τὴν τρύπαν μὲ τοῦ τριλοῦ τὸ χέρι.

FROM CHRISTOPOULOS.

I.

ὦ Ἐρωτ' ἀνθηρότατε,
 Γλυκὲ καὶ ἱλαρώτατε
 Τοῦ κόσμου κυβερνήτη!
 Ἐσέν' ὁ νοῦς, τὸ σῶμά μου,
 Τὸ στήθος καὶ τὸ στόμα μου
 Λατρεύει καὶ κηρύττει.
 Ἐσὺ Θεοὺς, αἰθέρια,
 Οὐράνια καὶ ἀέρια
 Κρατεῖς καὶ βασιλεύεις.
 Καὶ ἕως ἑς τὰ αἰώνια
 Τῆς γῆς μας καταχθόνια
 Τὰ βέλη σου τοξεύεις.
 Τὸ βλέμμα σου τὸ ἡμέρον
 Ἀπὸ τὸν κόσμον σήμερον
 Στιγμὴ σχεδὸν ἂν λείψῃ,
 Ὁ κόσμος ὅλος σβύνεται
 Καὶ καταντᾷ καὶ γίνεται
 Κατήφεια καὶ θλίψη.

Ἀμίμητα τὰ κάλλη σου,
 Ἡ δύναμη μεγάλη σου,
 Μεγάλη σου ἡ δόξα!
 Λατρεύω τὴν αἰώνιον
 Καὶ θαυμαστή σου πρόνοιαν
 Καὶ τ' ἄφθαρτιά σου τόξα.

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II.

Δὲν θέλω νὰ ἐλπίσω,
 Δὲν θέλω νὰ φροντίσω
 Τὸ μέλλον 'ς τὴν ζωὴν.
 Τὸ σήμερον προκρίνω,
 Τὸ αὔριο τ' ἀφίνω
 'Σ τῆς τύχης τὴν ῥοήν.
 Τὸ τ' ὕστερον θὰ γένη,
 Καὶ τί μὲ ἀναμένει,
 Ποτὲ δὲν τὸ φρονῶ,
 Ποτὲ δὲν τ' ἀναβάνω,
 Γιατὶ τὸν νοῦν μου χάνω,
 Καὶ ματαιοπονῶ.
 Ἄς γένη ὃ τι θέλει,
 Τελείως δὲν μὲ μέλει,
 Ἄς πῶς ὁ οὐρανός,
 Ἡ γῆ μας ἅς βουλήσῃ,
 Κὶ ὁ ἥλιος ἅς σβύσῃ
 Κὶ ἅς μείνῃ σκοτεινός.
 Ἐγὼ ζητῶ τὸ τώρα,
 Καὶ τούτῃ μόν' τὴν ὥρα,
 Ὅποσο ἡμπορῶ,
 Τὸν ἔρωτα φιλῶντας,
 Καὶ παίζοντας, γελῶντας,
 Πασχίζω νὰ χαρῶ.

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III.

Μιὰ μέρ' ἀπ' τὸ σχολεῖο
 Κρατῶντας τὸ βιβλίον,

- Τὸ δειλινὸ γυρνοῦσα,
 Κι ἄργα ἄργα πατοῦσα.
 5 Ἐκεῖ πρὸς ἓνα μέρος
 Μὲ ἀπαντᾷ ὁ Ἔρως.
 Μὲ λέγει· “Τί σπουδάζεις;
 Τί μάθημα διαβάζεις”;
 “Ποιητικά,” φωνάζω,
 10 “Ποιητικά διαβάζω
 Ὀλάκερους τρεῖς χρόνους
 Μὲ κόπους καὶ μὲ πόνους,
 Καὶ μολατοῦντ’ ἀκόμα
 Οὔτ’ ἓνα στίχου κόμμα
 15 Δὲν ξεύρω ἂν θελήσω
 Κ’ ἐγὼ νὰ στιχουργήσω.”
 “Α! φίλε μου,” μὲ λέγει,
 “Ὁ δάσκαλός σου φταίγει,
 20 Ὅπου δὲν ἔχει τρόπον
 Καὶ χάνεις τόσον κόπον.
 Πλὴν ἂν τὸν παραιτήσης,
 Κ’ ἐμὲν’ ἀκολουθήσης,
 25 Ἐγὼ σὲ τὰ μανθάνω
 Εἰς μιὰ στιγμήν ἀπάνω.
 Ζητ’ ὅμως, πρὶν ἀρχίσω,
 Μισθὸν, νὰ σὲ φιλήσω
 Γλυκὰ γλυκὰ ἔς τὰ χεῖλη,
 30 Γιὰ νὰ γενοῦμε φίλοι.”
 “Ἄν,” λέγω, “ἀρκετός σου
 Ἦν’ τοῦτος ὁ μισθός σου,
 Νά, δάσκαλε, τὰ χεῖλη,
 Καὶ ὅσο θέλεις φίλει.”
 35 Λοιπὸν μὲ πλησιάζει,
 Μὲ πιάνει, μ’ ἀγκαλιάζει,
 Κρατεῖ τὴν πληρωμὴν του,
 Μὲ κάμνει ποιητὴν του.

IV.

Ἐσὺ, φίλε μουσικέ,
 Φωνακλᾷ μου βαθρακέ,
 Νερὸ πίνοντας, γλυκά
 Κελαῖδεῖς τὸ μπακακά ·
 Κ' ἐγὼ πίνοντας κρασί 5
 Μὲ τὴν κοῦπα τῇ χρυσῇ
 Μέσ' ἔς τὰ δένδρα τ' ἀνθηρά
 Τραγουδῶ τὸ ταραρά ·
 Ἐλ' αἷς πίνουμε μαζί
 Ὁ καθένας ὅσο ζῇ, 10
 Καὶ τὸν κόσμον τὸν καλὸ
 Ἄς γελοῦμε σὰν τριλό.
 Τύφλαις νὰ ἔχουν τὰ πολλὰ
 Καὶ μεγάλα του καλὰ
 Καὶ τὰ πλέον θαυμαστά 15
 Ὡς τὸ πιτό μας ἐμπροστί.

V.

Ἄς γένουμουν καθρέφτης
 Νὰ βλέπεσαι ἔς ἐμένα,
 Κ' ἐγὼ νὰ βλέπω πάντα
 Τὸ κάλλος σου κ' ἐσένα.
 Ἄς γένουμουν χτενάκι 5
 Σιγὰ σιγὰ ν' ἀρχίζω
 Νὰ σχίζω τὰ μαλλιά σου
 Νὰ σ' τὰ συγχοχτενίζω.
 Ἄς ἦμουν ἀεράκης
 Καὶ ὅλος νὰ κινήσω 10
 Ὡς τὰ στήθη σου νὰ πέσω
 Γλυκὰ νὰ τὰ φυσήσω.
 Ἄς ἦμουν, τέλος, ὕπνος
 Νὰ ἔρχωμαι τὸ βράδυ
 Νὰ δένω τὰ γλυκά σου 15
 Ματάκια ἔς τὸ σκοτάδι.

VI.

Ὁ Ἔρωτας μὲ λέγει,
 Ὅτι τὰ πάθη μου δὲν φταίγει.
 Καὶ δείχνει, καὶ προβάλλει
 Πῶς τίποτε δὲν σφάλλει.
 5 Ταῖς φλόγαις του ἄμονει,
 Πιστὰ μὲ βεβαιώνει
 Ἄλλου πῶς σημαδεύει
 Κ' ἐμένα σαϊτεύει.
 Μονάχα τοὺς τὰ βέλη,
 10 Χωρὶς αὐτὸς νὰ θέλῃ,
 Ἀπ' τὸν σκοπὸν τοὺς βγαίνουν,
 Κ' ἐμένα μὲ λαχαίνουν.
 Φωνάζει πῶς τ' ἀλλάζει,
 15 Κ' εἰς ἄλλους τὰ ἰσιάζει,
 Καὶ πάλε τ' ἀλλαγμένα
 Ὅρμουν ἐνθὺς ἔς ἐμένα.
 Κ' ἐγὼ τὸν κανακεύω,
 Καὶ λέγω πῶς πιστεύω.
 Πλὴν ὅσα κὶ ἂν μὲ λέγει,
 20 Ἐκεῖνος πάντα φταίγει.

VII.

Εἰς μιὰ νθηρὴ μυρσίνη
 Ἡ Χάρη Εὐφροσύνη,
 Εἰς δάση δροσερά,
 5 Τὸν Ἔρωτα δεμένον
 Τὸν εἶχε τὸν καυμένον
 Μὲ σίδερα σκληρά.
 Περνῶ ἀπομπροστί του,
 Θωρῶ τὰ βάσανά του,
 10 Καὶ τρέχω βιαστικός,
 Τὸ χέρι μου τὸν δίνω,
 Κὶ ἀρχίζω καὶ τὸν λύνω
 Ὅταν φίλος καρδιακός.

Ἐκεῖ ' ποῦ τὸν ἐλνοῦσα
 Καὶ τὸν καταφιλοῦσα
 Μὲ πόνον καὶ καῦμόν, 15
 Ἀνέλπιστα ἐβγαίνει
 Κ' εὐθὺς ἐκεῖ προφθαίνει
 Ἡ Χάρη μὲ θυμόν
 Ἀπ' τὰ μαλλιά μ' ἄρπάζει,
 "Αὐθάδη," μὲ φωνάζει, 20
 " Πῶς τάχ' ἀποκοτᾶς,
 Κὶ αὐτὸν τὸν καρδιοκλέφτην
 Καὶ πάγκακον καὶ ψεύτην
 Νὰ λύσης μελειτᾶς ";
 Καὶ τότε εὐθὺς ἀρχίζει, 25
 Τὰ χέρια μὲν γυρίζει,
 Ὡς τὸ δένδρον μὲ κουντᾷ
 Καὶ τέλος θυμωμένη
 Τὸν ἄθλιον μὲ δένει
 Ὡς τὸν Ἔρωτα κοντά. 30
 Καὶ τώρα οἱ καῦμένοι
 Σφιχτὰ κ' οἱ δυνὸ δεμένοι
 Μὲ ἄλυσον σκληρόν,
 Ἀπειπισμένοι ζοῦμε,
 Ὡς τὰ βάσανα περνοῦμε 35
 Ἀντάμα τὸν καιρόν.

VIII.

Εἰς βουνὸ ἐγὼ κὶ ὁ Ἔρως
 Κ' ἡ Ἀγάπη μου μαζί,
 Κὶ ὁ Θεὸς Καιρὸς ὁ γέρος
 Ἀνεβαίναμε πεζοί.
 Ἡ Ἀγάπη μ' ἀποστοῦσε 5
 Εἰς τὸν δρόμον τὸν σκληρόν,
 Καὶ ὁ Ἔρωτας περνοῦσε
 Βιαστικὰ μὲ τὸν Καιρόν.
 " Στάσου," λέγω, " Ἐρωτά μου,
 Καὶ μὴν τρέχει' ὀμπροστιά,
 Ἡ καλὴ συντροφισσά μου 10

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Ἡ Ἀγάπη δὲν βασιᾶ."
 Τότε βλέπω καὶ τανύζουν
 Καὶ οἱ δύο τους τὰ φτερά,
 Καὶ τ' ἀπλόνουν, καὶ ἀρχίζουν
 Καὶ πετοῦν πετοῦν γερά.
 "Φίλοι," λέγω, "ποῦ πετᾶτε ;
 Τόση βία διατί ;
 Ἡ Ἀγάπη μας, κυτιάζω,
 "Ωραν ὦρ' ἀδυνατεῖ."
 Τότ' ὁ Ἑρωτίας γυρίζει
 Καὶ με λέγει τὸ παρόν·
 "Φίλ', ὁ Ἑρως συνηθίζει
 Καὶ πετᾷ με τὸν Καιρόν."

FROM ALEXANDER SOUTSOS.

Ὁ Ἰωάννης Καποδίστριας ἀπολογούμενος ἐπ'
 ἑθνικῆς συνελεύσεως.

1.

Πληρεξούσιοι τοῦ ἔθνους, σεβαστὸν κριτήριόν μου,
 Νὰ σᾶς δώσω ἡλθα λόγον τῶν νομίμων πράξεών μου.
 Ἡ Ἑλλὰς, χάριτι θείᾳ, βλέπετε, δὲν ἐδουλώθη.
 Ἄν ἡ Σάμος, ἂν ἡ Κρήτη 'ς τοὺς ἐχθρούς μας παρεδόθη,
 Ἄν τὰ φρούρια δὲν πῆρα τῆς Εὐρίπου, τῆς Ἀθήνας,
 Καὶ ἂν ἔπαιξα τὸ πρᾶγμα δεκαπέντε σωστοὺς μῆνας,
 Εἶχα λόγους ἀνωτέρους·
 Αἱ ἀνταὶ — ἐγὼ — τὸ ἔθνος — ἐξ ἑνός, ἐξ ἄλλου μέρους
 Θεωροῦντες — Εἶχα κὶ ἄλλα νὰ σᾶς 'πῶ — πλὴν τί τὸ κάμεις ;
 Σ' ἐμποδίζουν νὰ λαλήσης αἱ συμμαχικαὶ δυνάμεις.

2.

Ἄν κατώρθωσα νὰ καύσω τὸν πολῦτιμόν σας στόλον,
 Μὲ τὴν βίαν, μὲ τὸν δόλον,
 Καὶ ἂν ἔχυσά τὸ αἷμα τῶν Ἑλλήνων εἰς τὸν Πόρον

Μὲ τὸ μισθωτὸ μαχαῖρι τῶν πιστῶν μου δορυφόρων,
 Ἄν μὲ σκῆπτρον ξένου κράτους θέλησα νὰ σᾶς παιδεύσω,
 Εἶχα λόγους κτλ.

3.

Θερμὸς εἶμαι δημοκράτης· γιὰ τὸ Σύνταγμα πεθαίνω·
 Ἄν μὲ ἴδετε τρεῖς χρόνους τ' ἄρθρα του νὰ παραβαίνω,
 Κὶ ἀπ' τοὺς ὄρκους μου νὰ λείπω,
 Γράμματα νὰ κρυφανοίγω καὶ νὰ κυνηγῶ τὸν τύπο,
 Σπίτια νὰ πατῶ τὴν νύκτα, καὶ πολίτας, πρὶν τοὺς κρίνω,
 Νὰ ἔξορίζω, νὰ ἐυλίζω καὶ τὰ νύχια τοὺς νὰ χύνω,
 Εἶχα λόγους κτλ.

4.

Ἐπερπλούτισα τὸ γένος· μάρτυρες οἱ ἀδελφοί μου,
 Καὶ τρεῖς τέσσερες πιστοί μου,
 Ὅπου τρέχουν πουρνὸ βράδυ μὲ τὰ τάλαρα ἔς τὴν τσέπη.
 Πλὴν τοὺς πρώτους τῆς Ἑλλάδος ὁ καθένas πτωχοὺς βλέπει·
 Πλὴν τοῦ Μπότσαρη ταῖς κόραις, τὰ παιδιὰ τοῦ Καραῖσκου
 Ἄφησα νὰ ζοῦν μ' ἐλέη, μὲ μαζώματα τοῦ δίσκου·
 Εἶχα λόγους κτλ.

5.

Ἦμπορεῖ νὰ διῇ ὁ Πλάστις εἰς τῶν σπλάγχχνων μου τὸ βάθος·
 Ἡ ἀγάπη τῆς πατρίδος, νὰ τὸ μοναχὸ μου πάθος.
 Πλὴν κατέτρεξα τὰ φῶτα, πλὴν διεφθίρεα τὰ ἥθη,
 Πλὴν εἰς πλῆθος κατασκοπῶν χρυσὸς ἄφθονος ἐχύθη,
 Πλὴν ἠθέλησα νὰ σβύσω καὶ μεγάλους καὶ μικροὺς,
 Εἶχα λόγους κτλ.

6.

Σᾶς ἀπέδειξα πῶς εἶμαι ἄμεμπτος, δὲν ἀμφιβάλλω.
 Σύνταγμαῦ σας ἐγὼ εἶμαι, μὴν ζητῆτε Σύνταγμ' ἄλλο.
 Δείξετέ με, σὰν ἔς τὸ Ἄργος, ἀφροσίωσιν τελείαν,
 Δώσετέ με, ὅσᾳ ἔς τὸ Ἄργος, ἐντελῇ δικτατωρίαν,
 Καὶ ὁμνῶ ἔς τοῦ Βιάρου τὴν ζωὴν πῶς, ἂν μπορέσω,
 Προκομμένους κὶ ἀπροκόπτους χέρια πόδια θὰ σᾶς δέσω.

FROM MICHAEL PERDICARES.

Τὴν δὲ αὐγὴν ἐκείνην ἡ τύχη βοηθεῖ,

Καὶ μ' ἦλθαν ὅλ' οἱ φίλοι ἐκεῖν' οἱ ἀγαθοί.

Ὁ Τλέμων μ' ἦλθε πρῶτος πολὺ πολὺ πρῶτ',

Πολύμορφος, πολύτλας, πολύτροπος αἶψ.

5 Αὐτὸς εἰς ὅλα εἶχεν ἐν πνεῦμα φυσικόν,

Καὶ θαῦμα εὐγλωττίαν καὶ παραστατικόν.

Ἐσπούδας' ἐπιστήμας, καὶ γλώσσας ἕξ ἐπτά,

Καὶ μὲ τὰ γράμματά των σχεδὸν κ' εἰς τὰ λεπτά.

Πλὴν τί κὶ ἂν εἶχε τόσῃν μεγάλῃν προκοπῇν,

10 Ἀφοῦ δὲν εἶχεν ἡθὺς, δὲν εἶχεν ἐντροπῇν;

Ἦν κὶ ἄθρησκος τελείως, δὲν δόξαζε θεόν,

Ὁ κόσμος ὡς δοξάζει, ἀλλ' οὔτε κἂν ἐν ὄν.

Διὸ κὶ ὡς ἠμποροῦσε δὲν ἄφινε κακόν.

Τὸν ἄλλον ν' ἀπατήσῃ τὸ νόμιζ' ἡθικόν.

15 Ἐδῶ κ' ἐκεῖ ποῦ στάθῃ εἶχ' ἔφεσιν πολλήν

Κατὰ καιροὺς ν' ἀλλάζῃ τὸ γένος, τὴν φυλὴν.

Ποῦ ἐπαγγέλλετ' Ἀγγλος, ποῦ λέγειτ' Ἰταλός,

Ποῦ Γάλλος μέγας ἄρχων, καὶ ποῦ σοφὸς τρελός.

Ὡς κεκρυμμένος πρίγκιψ καὶ περιγηγῆς

20 Ἐπῆγε κ' εἰς Βλαχίαν κ' ἐστάθ' ὑποκριτής.

Καὶ τόσον ὑπεκρίθη, ἐμάγευσε ψυχάς,

Τὸν ἔκαμαν οἱ πάντες τρανὰς ὑποδοχάς.

Ὁ πρίγκιψ ὅμως τότε δὲν εἶχε μετρητά,

Κὶ ὡς πρίγκιψ ἀπὸ φίλους δανείσθη ἄρκετά.

25 Καιρὸν τότε εὖρ' ὁ Πάμπερ, ὁ Διακοδανιήλ,

Δασκαλοπαναγιώτης, Δασκαλογαβριήλ,

Ἀργύρια νὰ δώσουν μὲ κέρδος των πολὺ.

Φιλοκερδεῖς εἰς ἄκρον, εἰς ἄκρον φειδωλοί.

Κὶ ὡς πρίγκιπα τὰ δίδουν τὸν Τλέμονα καλὰ

30 Μὲ ἀσφαλεῖς ἐλπίδας νὰ λάβωσι πολλὰ.

Ἀλλ' ὅμως αἰφνιδίως ὁ πρίγκιψ ἀπετῆ,

Κὶ ἀντὶ νὰ τοὺς βραβεύσῃ τοὺς ἔφαγε κὶ αὐτά.

Εἰς τοῦτο εὐγε, Τλέμων, τοὺς τό' παιζες καλόν,

ἽΤι εἰς πτωχοὺς λυποῦντο νὰ δώσουν ὀβολόν·

Τοιοῦτος ἦν ὁ Τλέμων, καὶ ἦν ἰθαγενής

35

Βυζάντιος, μὲ οἶκον, κὶ ἀπὸ καλοὺς γονεῖς.

Πλὴν μετ' αὐτὸν ἀμέσως Πολύκαρπος εὐθύς

ἽΟ Νέων Πατρῶν μ' ἤλθε· κὶ αὐτὸς πολλὰ βαθύς.

Κὶ αὐτὸς ἐστολισμένος μὲ προκοπὴν πολλήν,

Δεινὸς καὶ εἰς τὸ γράφειν, δεινὸς κ' εἰς τὸ λαλεῖν.

40

Διὸ καὶ τῶν Πατέρων δὲν θέλει νὰ ἰδῇ

Συγγραμματα, ν' ἀκούσῃ τὸν φαίνοντι· ἀηδῇ·

Κ' ἓνα τιμᾶ, σπουδάζει μὲ ὄρεξιν πολλήν,

Τὸν μέγαν Πλούταρχόν του, καὶ καθ' ὑπερβολήν.

Κ' εἰς ὅλα εἰν' ἀγρίους, εἰς ὅλα του καλός,

45

Κὶ ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελός.

Αὐτὸς μὲ ὅλον τοῦτο δοξάζει ἓνα Ὅν,

Καθὸ ἀρχὴν τῶν ὄλων, ἢ φύσιν ἢ Θεόν,

ἽΑλλ' ὄχι πῶς νὰ στέκῃ ὡς ἔφορος κριτῆς

ἽΑν τρώγῃς, ἢ ἂν πίνῃς, ἢ ἂν κτηνοβατῇς·

50

Διὸ καὶ τὴν ὁκάν του σβανίζει πᾶς ἀγνή,

Κὶ ἂν τύχῃ λειτουργία, κ' ἐκείνην λειτουργεῖ.

Καὶ τ' ἄλλα κατὰ τάξιν καλῶς τὰ θεωρεῖ,

Καὶ τί, καὶ πῶς, καὶ πότε, οὐδὲ παρατηρεῖ.

ἽΑλλ' ἔως ν' ἀσπασθῶμεν καὶ νὰ εἰπῇ καθείς

55

“ Τί κάμνεις ; ” καὶ “ Πῶς εἶσαι ; ” Ματθαῖος φθάν'

εὐθύς·

Ματθαῖος ὁ Μυραίων· ἦν Πάτριος κὶ αὐτός,

Φαρδὺς πλατὺς μεγάλος σφριγῶν καὶ δυνατός.

ἽΑπὸ τὸ Βουκορέστι ἡ τύχῃ ἡ κακή

Νὰ πάγ' εἰς τὴν πατρίδα τὸν ἔφερεν ἐκεῖ.

60

Καὶ μ' ἤρχετο συχνάκις διὰ πολιτικόν

ἽΩς φίλος, συμπολίτης καὶ παλαιὸν κακόν.

Αὐτὸς, τὴν γέννησίν του ὡς εἶχε ποταπήν,

Δὲν ἔλαβε τελείως κάμμίαν προκοπὴν·

ἽΑλλ' εἶχε μέγα πνεῦμα, πολὺ γεννητικόν,

65

Καὶ σιόμα πολυλόγον, ἀπύλωτον κακόν.

ἽΕσύνθετε καὶ κᾶπως εἰς ὕψος τὸ κοινόν,

Καὶ κᾶτι τὸ θαρρόαυσε, τὸ νόμιζε τρακόν.

- Πλήν ἂν φιλοσοφίαν, ἥ καὶ ῥητορικὴν
 70 Ἐσπούδαζεν ὁ φίλος, ἥ καὶ γραμματικὴν,
 Ἐφαίνεται ὄντως τέρας, εἰς ὅλους τρομερός,
 Κὶ ὁ διάβολος νὰ φρίξῃ ὁ πλέον φοβερός,
 Τοιοῦτος, καθὼς ἦτον ἀπὸ σπουδὴν ἀργός,
 Συνέγραφεν ἀστείως κ' ἦν θαῦμα στιχοργός.
 75 Καὶ δίχως νὰ ἤξεύρῃ διάλεκτον τινὰ,
 Ἡ Γαλλικὴν ἢ ἄλλην, τὸ πνεῦμα ν' ἀκονᾷ,
 Ἀπ' ἓνα καὶ ἀπ' ἄλλον, ὡς φύσει εὐφυής,
 Ὁ διάβολος φωτίσθη εὐθύς ἐξ ἀκοῆς,
 Κ' ἐπῆρε τῶν ἀθέων τὰς δόξας ἐντελῶς,
 80 Κ' ἦν Βόλντος, ἦν Βόλταιρ, ἦν Μιραβὸς καλός
 Κὶ ὡς κήρυγμα μέγαλον αὐτὸς ἀναφανδόν
 Τὰς κήρυττεν εἰς ὅλους, πολλάκις καθ' ὁδόν,
 Πῶς ὅσα εἶπ' ὁ κόσμος καλὰ ἦτε κακὰ
 Κατὰ τὰς περιστάσεις, εἶν' ὅλα φυσικά.
 85 Ἐλεύθερος εἰς ὅλα, φιλόσοφος βαθύς,
 Ἐλβέτιος, Βολταῖρος, ἂν ἦτον κὶ ἀμαθής.
 Δὲν εἶν' ἐπ' ἀληθείας κὶ αὐτὸ διαβολικόν,
 Καθένας ν' ἀπορήσῃ εἰς τοῦτο τὸ κακόν,
 Πῶς ἔφθασεν ὁ κόσμος νὰ ἦν' ἐπιρῶεπής
 90 Εἰς τὰς ματαίας δόξας, αὐτὰς τὰς χαμερπεῖς,
 Καὶ βλέπεis ὄχι μόνον σοφοὺς πολυμαθεῖς,
 Ἀλλὰ καὶ ἀγραμμάτους καθόλου ἀμαθεῖς,
 Νὰ θέλωσι νὰ δείξουν πῶς ξεύρουν ἓνα τι,
 Καὶ τάχα βολταιρίζουν, ξυλοσοφοῦν κὶ αὐτοί.

KLEPHTIC AND OTHER SONGS.

I. THE LAY OF MILIONES.

Τρία πουλάκια κάθουνταν 'ς τὴ ῥάχῃ 'ς τὸ λιμέρι,
 Τὸ 'να τηράει τὸν Ἀρμυρὸ, τ' ἄλλο κατὰ τὸ Βάλτο,
 Τὸ τρίτο τὸ καλῆτερο μυριολογάει καὶ λέγει

“Κύριε μου, τί νὰ γίνηκε ὁ Χρῆστος ὁ Μιλιόνης;
Οὐδὲ ’ς τὸ Βάλτο φάνηκε, οὐδὲ ’ς τὴν Κρύα Βρύση.” 5

“Μᾶς εἶπαν, πέρα πέρασε κ’ ἐπῆγε πρὸς τὴν Ἄρτα,
Κ’ ἐπῆρε σκλάβο τὸν κατῇ μαζὶ μὲ δυὸ Ἀγάδες.

Κὶ ὁ μουσελῖμης τ’ ἄκουσε, βαριά τοῦ κακοφάνη·
Τὸν Μαυρομάτη ἔκραξε καὶ τὸν Μουχιάρ Κλεισούρα.

‘Ἐσεῖς, ἂν θέλετε ψωμὶ, ἂν θέλετε πρωτάτα, 10
Τὸ Χρῆστο νὰ σκοτώσετε τὸν καπιτὰν Μιλιόνη.

Τοῦτο προστάζ’ ὁ βασιλιάς καὶ ἔστειλε φερμάνι.’

Παρασκευὴ ἐξημέρоне, (ποτὲ νὰ μ’ εἶχε φεξει!)

Κὶ ὁ Σουλεϊμάνης στάλθηκε νὰ πάγῃ νὰ τὸν εὕρῃ·

‘Σ τὸν Ἀρμυρὸ τὸν ἔφθασε, κὶ ὡς φίλοι φιληθήκαν, 15
‘Ολονυχτὶς ἐπίνανε ὅσο νὰ ξημερώσῃ·

Καὶ ὅταν ἔφεξ’ ἡ αὐγὴ, πέρασαν ’ς τὰ λιμέρια,

Κὶ ὁ Σουλεϊμάνης φώναξε τοῦ καπιτὰν Μιλιόνη.

‘Χρῆστο, σὲ θέλ’ ὁ βασιλιάς, σὲ θέλουν κ’ οἱ ἀγάδες.’

‘Ὅσο ’ν’ ὁ Χρῆστος ζωντανὸς, Τούρκους δὲν προσκυνάει;’ 20

Μὲ τὰ τουφέκια ἔιρεξαν ὁ ἓνας πρὸς τὸν ἄλλον,

Φωτιά ἐδώκαν ’ς τὴ φωτιά, καὶ πέσαν εἰς τὸν τόπο.”

II. THE LAY OF GYPHTAKES.

Διψοῦν οἱ κάμποι γιὰ νερὰ, καὶ τὰ βουνὰ γιὰ χιόνια,
Καὶ τὰ γεράκια γιὰ πουλιὰ, κ’ οἱ Τούρκοι γιὰ κεφάλια.

Ἄρα τὸ τί νὰ γίνηκε ἡ μάinna τοῦ Γυφτιάκη,
Ποῦ ἔχασε τὰ δυὸ παιδιὰ, τὸν ἀδερφὸ της, ἱεῖα;

Καὶ τῶρα παλαβώθηκε καὶ περπατεῖ καὶ κλαίει. 5

Μῆτε ’ς τοὺς κάμπους φαίνεται μῆτε ’ς τὰ κορφοβούνια.

Μᾶς εἶπαν πέρα πέρασε, πέρα ’ς τὰ Βλαχοχώρια·

Κ’ ἐκεῖ τουφέκια ἔπεφταν καὶ θλιβερὰ βροντοῦσαν·

Μῆτε ’ς τοὺς γάμους ἔπεφταν μῆτε ’ς τὰ πανηγύρια,

Μόνον τὸν Γύφτη λάβωσαν ’ς τὸ γόνα καὶ ’ς τὸ χέρι· 10

Σὰ δένδρο ἐρῶγαγίστηκε, σὰν κυπαρίσσι πέφτει·

Ψηλὴ φωνοῦλα ἔβαλε σὰν παλληκάρ’ ὅπου ’ταν.

“Ποῦ ’σαι, καλὲ μου ἀδερφε καὶ πολλαγαπημένε;

Γύρισε πίσω, πάρε με, πάρε μου τὸ κεφάλι,

Νὰ μὴν τὸ πάρ’ ἡ παγανιὰ καὶ ὁ Γιουσοῦφ Ἀράπης, 15

Καὶ μοῦ τὸ πάῃ ’ς τὰ Γιάννινα τ’ Ἀλῆ Πασᾶ τοῦ σκύλου.”

III. THE LAY OF PLIASKAS.

Κεῖται ὁ Πλιάσκας, κείται ἔς τὴν ἔρημην τὴ βρύσην·

Μὲ τὰ ποδάριά ἔς τὸ νερὸ πάλε νερὸ γυρεύει·

Μὲ τὰ πουλιά συντύναι καὶ μὲ τὰ χελιδόνια.

Τάχα, πουλιά, θὰ γιατρευθῶ; τάχα, πουλιά, θὰ γιάνω;

5 Πλιάσκα μ', ἂν θέλῃς γιάτρεμα νὰ γιάνουν ἡ πληγαί σου,

Ἔβγα ψηλὰ ἔς τὸν Ἑλυμπο, ἔς τὸν ἔμορφον τὸν τόπο.

Ἀνδρεῖοι κ'εἰ δὲν ἀρρώστουν, κ' ἀρρώστοι ἀνδρεῖόνουν·

Ἐκεῖ ἔν' οἱ κλέφταις οἱ πολλοὶ, τὰ τέσσερα πρωτιάτα,

Ἐκεῖ μοιράζουν τὰ φλουριά καὶ τὰ καπιτανάτα.

10 Τοῦ Νίκου πέφτ' ἡ Ποταμιὰ, τοῦ Χρήστ' ἡ Ἀλασσόνα,

Ὁ Τόλιος καπιτάνεψε φέτο ἔς τὴν Κατερίνην,

Καὶ τὸ μικρὸ Λαζόπουλο πῆρε τὴν Πλαταμώναν·

Κ' ὁ Πλιάσκας ὁ κακόμοιρος, ὁ κακομοιριασμένος,

Ἔς τὸν Τούρναβο κατέβαινε ἐκεῖ νὰ σεργιανίσῃ,

15 Καὶ οἱ ἐχθροὶ κατόπι του τοῦ πῆραν τὸ κεφάλι.

IV. DEATH AND SOULS.

Τί εἶναι μαῦρα τὰ βουνὰ καὶ στέκουν βουρκαωμένα;

Μὴν' ἄνεμος τὰ πολεμάει; μὴνα βροχὴ τὰ δέρνει;

Κ' οὐδ' ἄνεμος τὰ πολεμάει, κ' οὐδὲ βροχὴ τὰ δέρνει,

Μόνε διαβαίν' ὁ Χάροντας μὲ τοὺς ἀπεθαμένους·

5 Σέρνει τοὺς νιοὺς ἀπομπροστὰ, τοὺς γέροντας κατόπι,

Τὰ τρυφερὰ παιδόπουλα ἔς τὴ σελ' ἀραδιασμένα·

Παρακαλοῦν οἱ γέροντες, κ' οἱ νέοι γονατίζουν.

Χάρε μου, κόνεψ' εἰς χωριὸ κόνεψ' εἰς κρύα βρύσην,

Νὰ πιοῦν οἱ γέροντες νερὸ, κ' οἱ νιοὶ νὰ λιθαρίσουν,

10 Καὶ τὰ μικρὰ παιδόπουλα νὰ μάσουν λουλουδάκια.

Κ' οὐδ' εἰς χωριὸ κονεύω γῶ, κ' οὐδὲ εἰς κρύα βρύσην·

Ἐρχονται ἡ μάνναις γιὰ νερὸ, γνωρίζουν τὰ παιδιὰ τους,

Γνωρίζονται τ' ἀνδρόγυνα καὶ χωρισμὸ δὲν ἔχουν.

V. OLYMPUS AND KISABHOS.

Ὁ Ἑλυμπος καὶ ὁ Κίσαβος τὰ δυὸ βοννὰ μαλόνουν,
Τὸ ποιὸ νὰ ῥήξῃ τὴ βροχὴν, τὸ ποιὸ νὰ ῥήξῃ τὸ χιόνι.

Ὁ Κίσαβος ῥήχνει βροχὴν, καὶ ὁ Ἑλυμπος τὸ χιόνι.

Γυρίζει τότε ὁ Κίσαβος καὶ λέγει τοῦ Ἑλύμπου.

Μὴ μὲ μαλόνῃς, Ἑλυμπε, βρὲ κλεφτοπατημένε,

5

Ἐγὼ ῥμαι ἓνας Κίσαβος ἔς τὴ Λάρσσσα ξακουσμένος,

Μὲ χαίρεται ἡ Κονιαριὰ, κ' οἱ Λαρσσηνοὶ ἀγάδες.

Γυρίζει τότε ὁ Ἑλυμπος καὶ λέγει τοῦ Κισάβου,

Βρὲ Κίσαβε, βρὲ ἄσχημε, κονιαροπατημένε,

Ποῦ σὲ πατεῖ ἡ Κονιαριὰ κ' οἱ Λαρσσηνοὶ ἀγάδες,

10

Κ' ἐγὼ ῥμαι ὁ Γερόλυμπος ἔς τὸν κόσμον ξακουσμένος.

Ἐχω σαράντα δυὸ κορφαῖς, ἐξήντα δυὸ βρυσούλαις,

Πᾶσα βρύση καὶ φλάμπουρο, παντοῦ κλαδὶ καὶ κλέφτης

Καὶ ἔς τὴν ψηλὴν μου τὴν κορφὴν αἰετὸς εἶν' καθισμένος,

Καὶ εἰς τὰ νύχια του κρατεῖ κεφάλι ἀνδρωμένου.

15

Κεφάλι μου, τί ἔκαμες κ' εἶσαι κριματισμένο ;

Φάγε, πουλί, τὰ νιάτα μου, φάγε καὶ τὴν ἀνδριά μου,

Νὰ κάμῃς πῆχυν τὸ φτερό καὶ πιθαμὴν τὸ νύχι.

Ἵς τὸ Λοῦρο, ἔς τὸ Ξερόμερο, ἀρματωλὸς ἐστάθην,

Ἵς τὰ Χάσια καὶ ἔς τὸν Ἑλυμπο δώδεκα χρόνους κλέφτης.

20

Ἐξήντ' ἀγάδες σκότωσα κ' ἔκαψα τὰ χωριά τους.

Κὶ ὅσους ἔς τὸν τόπον ἄφησα καὶ Τούρκους καὶ Ἀρβανίταις,

Εἶναι πολλοὶ, πουλάκι μου, καὶ μετρημὸν δὲν ἔχουν.

Πλὴν ἤρθε κ' ἡ ἀράδα μου ἔς τὸ πόλεμον νὰ πέσω.

VI. CONSTANTINE AND ARETE.

Ποιητής.

Μάννα μὲ τοὺς ἐννιά σου γυιούς καὶ μὲ τὴ μιά σου κόρη,

Ἵς τὰ σκοτεινὰ τὴν ἡλουγες, ἔς τὸ φέγγος τὴν ἐπλέκες,

Τὴν ἐσφικτοκορδέλιαζες ἔξω ἔς τὸ φεγγαράκι.

Ὅπου σοῦ στείλα προξενιὰ ἀπαὶ τὴ Βαβυλώνη.

Κωσταντιῆς.

- 5 Δῶσ' τηνε, μάννα, δῶσ' τηνε τὴν Ἀρετὴν 'ς τὰ ξένα,
Νά 'χω κ' ἐγὼ παρηγοριὰ 'ς τὴ στράτα 'ποῦ διαβαίνω.

Μάννα.

Φρένιμος εἶσαι, Κωσταντῇ, μ' ἄσχημ' ἀπιλογήθης ·
Ἄν τύχη πρίκα γῆ χαρὰ, ποιὸς θὰ μοῦ τὴν ἐφέρῃ ;

Ποιητής.

- Τὸ θεὸ τῆς βάζει ἐγγυτὴ καὶ τοὺς ἁγίους μαρτύρους,
10 Ἄν τύχη πρίκα γῆ χαρὰ, νὰ πὰ τῆς τὴν ἐφέρῃ.

Κ' ἔρχεται χρόνος δίσσεφτος καὶ οἱ ἐννιὰ πεθάνα ·
'Σ τοῦ Κωσταντίνου τὸ θαφτιὸ ἀνέσπα τὰ μαλλιά της.

Μάννα.

- Σήκου, Κωσταντινάκημου, τὴν Ἀρετὴν μου θέλω ·
Τὸ θεὸ μοῦ βάλες ἐγγυτὴ καὶ τοὺς ἁγίους μαρτύρους,
15 Ἄν τύχη πρίκα γῆ χαρὰ, νὰ πὰς νὰ μοῦ τὴν φέρῃς.

Ποιητής.

Καὶ μέσα 'ς τὰ μεσάνυκτα πάγει νὰ τῆς τὴν φέρει ·
Βρίσκει την καὶ κτενίζονται ἐξω 'ς τὸ φεγγαράκι.

Κωσταντιῆς.

Γιὰ ἔλα, Ἀρετούλα μας, κυράνα μας σὲ θέλει.

Ἀρετῇ.

- Ἀλίμον', ἀδερφάκι μου, καὶ τί 'ναι τούτ' ἡ ὥρα ;
20 Ἄν ἦν' χαρὰ 'ς τὸ σπίτι μας, νὰ βάλω τὰ χρυσά μου,
Κὶ ἂν πρίκα, ἀδερφάκι μου, νὰ ἔρθ' ὡς καθὼς εἶμαι.

Κωσταντιῆς.

Μηδὲ πρίκα μηδὲ χαρὰ, ἔλα ὡς καθὼς εἶσαι.

Ποιητής.

'Σ τὴ στράτα ὅπου διάβαιναν, 'ς τὴ στράτα 'ποῦ πηγαίνα,
'Ἀκούν πουλιὰ καὶ κιλαδοῦν, ἀκούν πουλιὰ καὶ λένε.

Πουλιὰ.

- 25 Γιὰ 'δὲς κοπέλα ὁμορφη νὰ σέρν' ἀπεθαμένον !

Ἀρετῇ.

'Ἀκουε, Κωσταντάκη μου, καὶ τὰ πουλιὰ τί λένε.

Κωσταντιῆς.

Πουλάκια 'ναι κὶ ἄς κιλαδοῦν, πουλάκια 'ναι κὶ ἄς λένε.

Ἀρετῇ.

Φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιαὶς μυρίζεις.

Κωσταντῆς.

Ἐχτὲ βραδὺς ἐπήγαμε κάτω 'ς τὸν Ἀηγιάννη,
Κ' ἐθύμιασέ μας ὁ παπᾶς μὲ τὸ πολὺ λιβάνι.

30

Ἄνοιξε, μάννα μ', ἄνοιξε, καὶ νὰ τὴν Ἀρετὴ σου.

Μάννα.

Ἄν ἦσ' αἶρας διάβαινε, κὶ ἂν ἦσ' αἶρας διάβα.

Καὺμένη Ἀρετούλα μου λείπει μακριὰ 'ς τὰ ξένα.

Κωσταντῆς.

Ἄνοιξε, μάννα μ', ἄνοιξε, κ' ἐγὼ 'μ' ὁ Κωσταντῆς σου.

Τὸ Θεὸ σοῦ βάλα ἐγγυτὴ καὶ τοὺς ἅγιους μαρτύρους,

35

Ἄν τύχη πρίκα γὴ χαρὰ νὰ πὰ σοῦ τὴν ἐφέρω.

Ποιητῆς.

Κὶ ὅσο ν' ἀνοίξ' τὴν πόρτα της, ἐξέλγε ἡ ψυχὴ της.

FROM SALOMOS.

TO LIBERTY.

1. Σὲ γνωρίζω ἀπὸ τὴν κόψη
Τοῦ σπαθιοῦ τὴν τρομερή,
Σὲ γνωρίζω ἀπὸ τὴν ὄψη
'Ποῦ μὲ βία μετράει τὴν γῆ.
2. Ἀπ' τὰ κόκαλα βγαλμένη
Τῶν Ἑλλήνων τὰ ἱερά,
Καὶ σὰν πρῶτα ἀνδρειωμένη,
Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!
3. Ἐκεῖ μέσα ἐκατοικοῦσες,
Πικραμένη, ἐντροπαλή,
Κ' ἔνα στόμα ἀκαρτεροῦσες,
"Ἐλα πάλι," νὰ σοῦ 'πῇ.
4. Ἀργεὶ νὰ 'λθῃ ἐκείνη ἡ μέρα,
Καὶ ἦταν ὅλα σιωπηλά,
Γιατὶ τὰ 'σκιαζε ἡ φοβέρα,
Καὶ τὰ πλάκωνε ἡ σκλαβιά.

5. Δυστυχής! παρηγορία
Μόνη σου ἔμενε νὰ λές
Περασμένα μεγαλεῖα,
Καὶ διηγῶντάς τα νὰ κλαῖς.
6. Καὶ ἀκαρτέρει, καὶ ἀκαρτέρει
Φιλελεύθερον λαλιά,
"Ενα ἐκτύπαιε τ' ἄλλο χέρι
"Απὸ τὴν ἀπελπισιά,
7. Κ' ἔλεες, "Α! πότε βγάνω
Τὸ κεφάλι ἀπὸ τς' ἐρμιαῖς;"
Καὶ ἀποκρίνοντο ἀποπάνω
Κλάψαις, ἄλυσαις, φωναῖς.
8. Τότε ἐσήκονες τὸ βλέμμα
Μέσ' ἔς τὰ κλαῦματα θολό,
Καὶ εἰς τὸ ροῦχό σου ἔσταζ' αἷμα,
Πλῆθος αἷμα Ἑλληνικό.
9. Μὲ τὰ ροῦχα αἱματωμένα
Ξέρω ὅτι ἔβγαινες κρυφά
Νὰ γυρεύῃς εἰς τὰ ξένα
"Ἄλλα χέρια δυνατά.
10. Μοναχὴν τὸν δρόμο ἐπῆρες,
"Εξανάλθες μοναχή·
Δὲν εἶν' εὐκολαῖς ἢ θύραις,
"Εὰν ἡ χρεία ταῖς κουρταλῇ.
11. "Ἄλλος σου ἔκλαψε εἰς τὰ στήθια,
"Ἄλλ' ἀνάσασσεν καμμιά·
"Ἄλλος σου ἔταξε βοήθεια,
Καὶ σὲ γέλασε φρικτά.
12. "Ἄλλοι, — οἷμ' ἔς τὴν συμφορὰ σου! —
"Οποῦ ἐχαίροντο πολὺ,
"Σύρε νὰ βρῇς τὰ παιδιὰ σου,
Σύρε," ἐλέγαν οἱ σκληροί.
13. Φεύγει ὀπίσω τὸ ποδάρι,
Καὶ ὀλογλήγορο πατεῖ
"Ἡ τὴν πέτρα, ἢ τὸ χορτάρι,
"Ποῦ τὴν δόξα σου ἐνθυμεῖ.

14. Ταπεινότατη σοῦ γέρονι
 Ἡ τρισάθλια κεφαλῇ,
 Σὺν πτωχοῦ ποῦ θυροδέρνει,
 Κ' εἶναι βάρος του ἡ ζωή.
15. Ναί· ἀλλὰ τῶρα ἀντιπαλαίβει
 Κάθε τέκνο σου μὲ ὁρμή,
 Ποῦ ἀκατάπανστα γυρεύει
 Ἡ τὴν νίκη ἢ τὴν θανή.
16. Ἀπ' τὰ πόκαλα βγαλμένη
 Τῶν Ἑλλήνων τὰ ἱερά,
 Καὶ σὺν πρῶτα ἀνδρειωμένη,
 Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!
17. Μόλις ἶδε τὴν ὁρμή σου
 Ὁ οὐρανὸς, ποῦ γιὰ τς' ἐχθρούς,
 Εἰς τὴν γῆ τὴν μητρικὴν σου,
 Ἐτρεφ' ἄνθια καὶ καρπούς,
18. Ἐγαλήνευσε· καὶ ἐχέθη
 Καταχθόνια μία βοή,
 Καὶ τοῦ Ῥήγα σου ἀποκρίθη
 Πολεμόκραχη ἡ φωνή.
19. Ὅλοι οἱ τόποι σου σ' ἐκράξαν,
 Χαιρετῶντάς σε θερμά,
 Καὶ τὰ στόματα ἐφωνάξαν
 Ὅσα αἰσθάνεται ἡ καρδιά.
20. Ἐφωνάξανε ὡς 'ς τ' ἀστέρια
 Τοῦ Ἰονίου καὶ τὰ νησιά,
 Καὶ ἐσηκώσανε τὰ χέρια
 Γιὰ νὰ δείξουνε χαρά,
21. Μολονποῦ 'ναι ἄλυσωμένο
 Τὸ καθένα τεχνικά,
 Κ' εἰς τὸ μέτωπο γραμμένο
 Ἐχει φεύτρα ἔλευθεριά.

NOTES.

MISCELLANEOUS EXTRACTS.

- 139 1, 2. Θίλῃ νὰ λέγῃ, *wishes to say*. — πρῶτος, *first*, as an adverb. § 146. — ἡ σοφία, *wisdom*, not *the wisdom*. § 152. 2. — ἡ δρόμος της, *the way to her*, not *her way*. — τόσον δύσκολος ὅσον, *so difficult as*. — τὸν refers to δρόμος. — φαντάζονται, *supply they or people*. — ὅσον προχωρεῖς τόσον ὑποχώτερον, *the farther you advance, the easier*. — 3. τὸν ἑαυτὸν του, *himself*. — δὲν θὰ τὸν πιστεύουν, *they will not believe him*. § 165. 4. — κατηγορεῖται μόνος του, *equivalent to κατηγορεῖ τὸν ἑαυτὸν του, censures himself*. § 205. 2. — περισσότερα, *more than he says*. — 4, 5. διὰ νὰ κρῖνῃ τις ἄλλον, *in order that one may ascertain whether a person*. §§ 134 : 226. — ἀνάγκη . . . νὰ ᾔναι, *it is necessary that he himself should be*. §§ 133 : 225. 1. — οἱ πλείότεροι ἄνθρωποι, *the greater part of mankind*. — νὰ ἀπατῶνται, *depends on περκεῖν*. § 225. 2. — διὰ μίαν . . . ἰδίαν των, *for some favorite notion of theirs*. — παρὰ νὰ ζητῶσι, *than to seek*. § 225. 1. — 6, 7. ὅσον τις εἶναι, *the more one is*. — τόσον, *the more*. — τοὺς ἄλλους ἀτίμους, *others of dishonesty, or that others are dishonest*. § 197. — διορισμένοι, *from διορίζω*. — ἂν οἱ πολῖται ἐργάζωνται, *whether the citizens worked*. — ὑβρισκαν, *imperf. from ὑβρίσκω*. § 232. 2. — ἀκηρὸν, *being idle*. — ἄνθρωπον, *in apposition with τὸν*. — ὅστις ἔχει σκοπὸν νὰ βλάψῃ, *who intended to injure*. § 225. 1. — 8, 9. κατὰ πρώτην φορὰν, *for the first time*. — ἴδε, *saw*, from βλέπω. — ὀλίγον ἔλιψεν ἡ ἀπαθάνη, *she came near dying*. § 132. 2. — ἀπὸ τὴν φόβον της, *of fear*. — ἐφειβήθη, *from φοβεῖμαι*. — ἐπῆγε, *from πηγαῖνω*. — νὰ συνομιλήσῃ, *to talk*. § 226. — μ' αὐτόν, *with him*; μ' for με. — ἔχασεν, *lost*, from χάνω. — ἐσυμβούλεται, *repeatedly advised*. — νὰ κόψουν . . . ταῖς ἰδικαῖς των, *that they too should cut off theirs*; ἰδικαῖς refers to οὐραῖς, and των to ἀλεπουδῖς. — 10, 11. ἐφιλονεικοῦσαν, *were disputing, not simply disputed*; from φιλονεικῶ. — ἐστάθησαν, *had been*, from εἶμαι. § 219. 1. — γυμνάζεσθαι . . . καιρόν, *you began to exercise in the ancient times, or you have been exercising this long time*. — ἐπρόσθισεν, *from προσθίτω*. — ἐκείνοι, *that is, οἱ τιτινοί*. — ἐτσιμπεῦσαν, *imperf. from τσιμπῶ, to peck*. — ὅτι τὸν

κατατρέχουν, *that they persecuted him.* § 219. 1. — τοὺς ἴδι καὶ αὐ- 140
τοὺς νὰ τσιμποῦν, *equivalent to ἴδιν ὅτι καὶ αὐτοὶ ἱτσιμποῦσαν.* §§ 163 :
134 : 227. — ὁ ἕνας τὸν ἄλλον, *equivalent to the Greek ἀλλήλους, one*
another. — ἱπαρηγορήθη, *from παρηγοροῦμαι.*

12, 13. ἕνας ἱατρεὺς, *a physician.* — ἱάτρειν, *was attending in his*
medical capacity. — δὲν ἀπείδαιν, *would not have died.* § 235. 2.
— ἰὰν ἀπιῇ, *if he had abstained ; from ἀπίχω.* — ὁ λύκος, *a wolf.*
— ἱτριῇ, *from τρέχω.* — νὰ τὸν φάγῃ, *to eat him.* § 226. —
ἱπαρκαλάσι, *from παρκαλῶ.* — ἀφήσῃ, *from ἀφίνω.* — παχύνη, *aor.*
subj. from παχύνω. — κομμάτι, *a little.* — ἱπίσθη, *from πείθω.* —
μὲτὰ καιρὸν, *some time after.* — ἱξαναῆλθι, *from ξιναίερχομαι.* — εὐρεῖ-
ναι, *aor. from εὐρίσκω.* — ἱνδύμει, *aor. from ἱνδυμίζω.* — νὰ μὴν τὸν
προσμένῃ . . . νὰ παχύνη *not to wait till he became fat.* — μεταίδη,
aor. subj. from μεταβίβω.

14, 15. ὁ δεύτερος αὐδίντης σου, *his second master.* — τοῦ πρώτου,
than the first. — νὰ τοῦ εὕρῃ, *to find for him.* § 190. — κάλλιον νὰ
ἤμουν . . . αὐδίντας, *it were better for me to be with my former masters.*
§§ 223. 1 : 180. N. 2. — θ' ἀργάσῃ, *will tan ; θ' for θὰ.* — καί,
even. — μίαν ἡμέραν, *one day ; accusative of time.* — λιβάνι μοῦ
ἱμύρισι, *I have perceived the smell of frankincense.* §§ 190 : 194. 1.

16, 17. μίαν φορὰν, *once upon a time.* — ἀπὸ, *than.* — καὶ κέρατα,
also horns. — πρὸς, *for.* — χωρὶς νὰ τὸ ἡξίρω, *without knowing it.*
— νὰ τὴν μάθῃ νὰ πιτᾷ, *to teach her to fly.* — ἱτι δὲν ἱναὶ τῆς φύ-
σιώς της, *that it was not natural for her to fly.* — βαρεδίς, *being tired*
of her ; from βαριόμαι or βαρύνωμαι. — ἱπῆρι, *from παίρω.* — τὴν 141
ἱφῆσι καὶ ἱτισι, *he let her fall, literally, he let her, and she fell ; ἱφῆσι*
from ἀφίνω, ἱτισι from πίπτω. — ἱγινι κομμάτια, *was broken to pieces.*

18, 19. ἀσπερίσθη, *whitened himself ; from ἀσπερίζω.* — ἀνακατώθηκε
μ' αὐτάς, *mingled with them.* — ἱπιστρέφει, *for ἱπίστρεψι, he returned.*
— νὰ γίνου, *to become, from γίνομαι.* — σᾶς ἱβοηθεύσαμεν, *we would*
help you.

20 - 23. οἱ ἱγριοὶ τῆς ἱΑμερικῆς, *the American Indians.* — Ζητιῦται
agrees with παιδεία, and is understood after the other nominatives. § 127.
2. — ἱστᾶθη καιρὸς, *there was a time, or the time was.* — ἱτι ἱναί,
that he was, not that he is. — ἀντιφίροντο, *opposed each other ; from*
ἀντιφίερχομαι, with the Greek augment. — ἱς ἀφήσωμεν, *let us leave.*
§ 228. 1. — ἀναλαμβάνομεν *has the force of the future.* § 209. 2.
— πάλιν *adds nothing to the sense.* — νὰ τὸ εὕρῃ, *to find it.* — δὲν
τὸ εὕρισκει, *he could not find it.* — ἱταῇ, *from τάζω.* — ἱν τοῦ δειῖν,
if he would show him. — ηῦρε, *aor. from εὐρίσκω.* — ἱποῦ, *which.*

24 - 26. τοῦ, *for him.* § 190. — ἱγιννοῦσι, *from γινῶ, to lay.*
§ 211. — εὐρεῖν, *from εὐρίσκω.* — ἱστᾶθη, *was stuck.* — ἱβγάλη,
that is, ὁ γίγαντες. — σὲ φθάνει, *it is enough for you.* — νὰ τοὺς δώσῃ 142

- 142 βασιλία, to give them a king; δώσῃ, from δίδω. — ἔρρηξι, aor. from ῥέχνω. — ἔφυγαν, from φύγω. — κἀνίνα ἄλλον καλλήτερον, some better one. — κατ' αὐτῶν, at them.

27. ἰβγῆκαν, aor. from ἰβγαίνω. — ἰμβῆκε, from ἰμβαίνω. — ἰπιασαν, divided ἰ-πια-σαν, éh-p-heah-san; the regular form would be ἰπίασαν. § 5. N. 1, second paragraph. — ἂν τοῦ ἄρσις ἡ ἀνδρία του, whether his (the ass's) valor pleased him (the lion); the first τοῦ refers to λιοντάρι. — κ' ἐγὼ ὁ ἴδιος, even I myself. § 66. 2. — ὅτι νά 'χανα τὰ κατὰστικὰ μου, should have been frightened to death; ὅτι νά 'χανα, imperfect conditional from χάνω. §§ 25. 1 : 235. I.

28. οἱ νεώτεροι Ἕλληνες, the modern Greeks. — ὑπήκουα τῶν Τούρκων, subject to the Turks; that is, Wallachians, Armenians, and Jews. — ἐποῦ refers to Ἰθνη. — ἐπιτηδία . . . τὴν πραγμάτια, skilled in trading, which cannot be said of the Turks in general. — νὰ κακομειχειρίζεται, abuse. This is nothing uncommon. When this extract was written (say 40 years ago), a Turk had a right to abuse any Greek whatever in Turkey.

29. ἵνα κομμάτι κρέας, a piece of meat. § 143. — ἰπίταξιν, from πιτῶ. — ἡ κυρὰ Μάρω, Master Renard. — πλὴν κρέμα . . . ἄφωνον, but what a pity that such a bird should be dumb. — ἄμα ἄκουσι, no sooner had he heard. — καὶ εὐθὺς, than. — μὲ ὅλα τοῦ τὰ δυνατά, with all his might. — ὅλα τὰ ἔχεις, κόρακά μου, you have every thing, my dear Master Crow.

- 30, 31. ἐρώτησι πόσον . . . Διός, he asked for how much Jupiter's statue could be sold. § 199. — χάρισμα, as a present. — εἰς τὸν ὅστις, to him who should. § 158. — τοὺς ἄλλους δύο, that is, Jupiter and Juno. — ἔφαγώθη, from τρώγω. — καὶ τὸ ἄλλο, moreover, further, in Greek ἄλλως τι. — ἑμῖνα in apposition with μὲ. § 162. — τὸ γίνες, by birth. — τὸ ἔχιν του, his property. § 76. N. — τὸν κακόμοιρον τὸν Ἀκταίωνα, unhappy Actæon. § 154. 1. — τὸν ἔφαγαν, devoured him. § 164. 2. — ἰπλάσθη, from πλάττω.

32-35. Θρακὸς, Thracian, adjectively. — ἔτρωγαν, usually ate, § 211. — πρᾶγμα refers to the preceding sentence. — θίλουν, say, assert. — ἴστησι, from στήνω. — ἰπάνω εἰς, upon. — ὅστις, whoever. — εἶναι, supply he. — τοῦ πολέμου ἔμπειρος, skilled in war. § 185. — ποτὶ του, never in his life. — διὰ, in behalf of. — λήγεται, it is said. § 132. 3. — ὑπῆρξε, existed, aor. from ὑπάρχω, which always takes the Greek augment. — δὲν εἶναι ἡ αὐτὴ, is not the same. — πειράσῃ, aor. sub. from πειρᾶω. — τροφὴ ἵππου, food for a horse.

- 144 36, 37. δὲν πρέπει νὰ πιστεύωνται, must not be believed. — μαζί του, with him. § 189. — ἔλεγον, would say. — ὅσοι τὸν ᾔγνωσαν, as many as knew him. — κατώτατα, sc. μέγεθος. — μὲ ἵνα Φεινικὸν πλοῖον, in a Phœnician vessel. — ἐκινδύνει νὰ πνιγῇ, was in danger of foundering. — ῥιφθῶν, for the more regular ῥιφθῶσι, from ῥίπτω. — ἔκλιναν, aor.

from κλίνω. — ἔγινεν αἴτιος . . . Πίρσαι, he was the cause of the loss of 144 so many Persians. §§ 180 : 225.

CORAY.

1 - 6. βάλῳσιν ἀρχήν, the same as ἀρχίσωσι, begin. — δι' αὐτὰ, for them, that is, ἔθνη. — παρὰ, than. — καὶ πάλιν, again. — φοβείται νὰ πίση, for φοβίται μήπως πίση, fears lest he fall. — δὴν ἔμαθε, has not learned. — ἐκδύνεται, puts off, followed by ὄπλον. — Σίλι βραδύνει, 145 fut. act. from βραδύνω. It may be observed here that Coray began to use publicly the barbarous infinitives in εἶν and ἦν, in the year 1810. — εἶχεν ἰδοῖ, pluperf. from βλέπω. — αἱ ἀπὸ . . . γινώμαι. Here we have a specimen of pedantic twisting; the article is separated from its substantive by ten intervening words. Pretended Coraists are particularly fond of the figure of ginglymus. — παιταδιυμένων, for παιδιευμένων, from παιδεύω. § 81. N. 3. — ὅσον καὶ ἂν φωτισθῇ τὸ ἔθνος, how much soever a nation may be enlightened. — τῶν διὰ τοὺς ἑποίους, a Coraistic arrangement for ἐκείνων διὰ τοὺς ἑποίους.

7, 8. τὸ αὐτὸ, the same, from ὁ αὐτός. — ἤθελαν κάμει, aor. conditional from κάμνω. § 236. — δι' αὐτὸ τοῦτο, for this very reason. — ἀδικοῦνται, sc. αὐτοί, referring to μίρος. — εἰς ὅσα, for εἰς ἐκείνα ὅσα. — δὴν εἶναι κατ' ἀρχὰς πλὴν, at first are nothing but.

KOUMAS.

1 - 4. οἱ Κλέπται . . . γίνους, there were two kinds of Klephts. § 183. 146 — Ἀλβανοὶ Μωαμιθανοὶ, καὶ Χριστιανοὶ, Mohammedan Albanians, and Christian Albanians. The Christian Albanians often pass for Greeks; but they are no more Greeks than the Hindoos are. — οἵτινις, that is, οἱ Χριστιανοὶ Ἀλβανοί. — ἐμίσηγοντο, a villanous word for ἐσμύγοντο or ἐμυγόντο. This author writes the Romaic tongue like a foreigner who is not well acquainted with it. — ἐκείνους, that is, τοὺς Μωαμιθανοὺς Ἀλβανούς. — ἐφόρμων, imperf. from ἐφορμῶ. Koumas, in compound words, generally uses the Greek augment. — πασσάλων. In Turkey, especially in some parts of European Turkey, impalement was a favorite mode of punishing Greek robbers.

5 - 9. τὰς πατριδας των, their respective native places; πατρίδα, in Romaic, most commonly means one's native place. — πρὸ πολλοῦ, early. — οὗτοι εἶναι . . . τῆς Ἑλλάδος, these are the celebrated Klephts of Greece. — παῖς, supply διαδιχόμενος. — διαδιχόμενοι, supply οἱ Κλέπται. — οἱ κρατοῦντες, the government, that is, the Turks. — τῇ 147 ἰδικῇ του μεριδα, his district; governed by περιήρχετο. — ἀντίστησι,

147 from ἀντισταίνω. — ἀνδίζωσι, aor. subj. from ἀντίχω. — τὸ τοῦ Μπουκοβάλα, the πρωτάτον of Boukobhalus. — Παπαῦ Εὐθύμιος, commonly called Παπαθύμιος (pronounced Παπαθύμιος). — Ἀλῆ πασᾶ, *Ali pasha*. The Turks put the noun denoting an office after the proper name; except σουλτάν when prefixed to a man's name, as σουλτάν Σελίμ.

148 10, 11. τοὺς ἐφίλουν τὴν χεῖρα, *kissed their hand*. Respect is shown to a clergyman, or to any person, by kissing his (or her) hand, and then touching it with the forehead. — τὴν ἐσχάν των, *their blessing*; which consists most commonly in the expression ἔχει τὴν ἐσχάν followed by τοῦ Θεοῦ, τοῦ Χριστοῦ, or τῆς Παναγίας. — ὁ Κούμας, undoubtedly the author of this piece. — τί Ἀχιλλεία, &c. Tsaras, not being deeply versed in Homer, no doubt thought that Koumas meant to insult him.

KOKKINAKES.

(Translated from the German.)

1 - 13. ἦλθα νὰ . . . πρόβλημα, *I have come to make a proposal to you*. — ἴσθι takes the number of σας. § 125. N. 1. — τοῦ ζῆν, of *life*; the infinitive ζῆν, from ζῶ, has the force of a substantive and depends on πρόπος. — ἔρχισθι has the force of the future. — ἐπιχειρισθῶμιν, for the more regular ἐπιχειρισθῶμεν, from ἐπιχειρίζομαι. — δὴν ἔχω . . . ῥιψοκινδυνεύω, *I have nothing to risk*. — ἔδᾶ, but *pray*. — ῥιψοκινδυνεύετι, *will you not risk*.

149 1 - 13. ἵνα, *there is*. — ἡ πραγματεία τῶν σκλάβων, the *slave-trade*; in apposition with κερδοσκοπία. — μὴ τὰ σωστά σας τὸ λίγιτε; *do you say it in earnest?* The plural here is used for the singular. § 125. N. 2. — ἰδῶ πέρα, *here*; πέρα is not necessary to the sense. — ἀπ' ἰδῶ, *here*, literally *from here*; ἀπὸ is used, because the *departure* of the vessel is a prominent idea in the mind of the speaker. — ὑγιῆ γερόν, *healthy, sound*. — τὸ πόστος, in apposition with γρόσια. — ἐπιιδῆ, *since, because*, has reference to ὅχι περισσότερον . . . ἐπτά. — δίκαια γρόσια, supply πλήρως or δίδε.

CHOURMOUZES.

23 - 28. εἰπὶ νὰ μὴ ἱτοιμάσουν, *tell them to prepare for me*. — καὶ ἰκίνο . . . ῥάχη του, *but its back aches*. § 162. N. — ἵνα γαιῖδουρι ἀφιντικὸ, a *first-rate jackass*. — ὁποῦ ἀγόρασα ξύλα, *belonging to the man of whom I have bought a load of wood*.

150 1 - 10. αὐτὸ . . . τίποτε, *it wants nothing, literally, nothing is wanting to it*. § 162. N. — πάλαι κανεῖς . . . ἀδάνατα, *one might make a*

superb appearance on its back, literally, one goes riding on it immortally. 150
 τὸν κατὰ σου. . . γαῖδουρί, you will go to thunder before I ride on a
 jackass. — ὅρισμός σας, as you please. — ἱτοιμάσει τὰ ξουρισθῶν, prepare
 the shaving apparatus,

15 - 26. καὶ ἐκείνα ἔχουν ἀκριβά, but they are dear. — τρεῖς δραχμαὶ
 τὸ ἓνα, three drachmas a-piece. § 199. — φέρε με. . . . κολατσίσω,
 bring me the breakfast also. — ἀπὸ ὀλίγην ἀνάπαυσιν, for ὀλίγης ἀναπαύ-
 σιος, of a little rest. — εἰς τοὺς ἥλιους, in the hot sun. — νὰ πάμω τὸν
 κουφὸν, to play the deaf, that is, to pay no attention to what they say.

27 - 36. ὀρίσῃτε, please, sir, here is the breakfast. — ἓνα μποκάλι
 σαμπάνια, a bottle of champagne. § 143. — αὐτὸ τὸ ἔχεις σύστημα, it is
 your system; αὐτὸ refers to the expression ἀφοῦ τελειώσῃ. . . . δὲν εἶναι
 — λές, for λίγης, from λίγω. § 84. 1. — δὲν εἶναι, there is no more
 of it, or it is out or finished. — ἀπὸ τὸ ἴδιον, of the same quality of cham-
 pagne. — ἂν θίλῃτε. . . . νὰ πάρω, if you wish me to buy at that store;
 ἀπὸ here is used before ἐκίῳ because πάρω denotes bringing from. —
 μάλιστα, ἀπὸ τὸ ἴδιον, ironically. — τί ἀνέητος ὅπου εἶσαι, what a fool
 you are. § 175. N. — ἀπὸ τὸ ἴδιον. . . . γίνῃται; can it be of the
 same kind and cheaper?

2 - 13. ἀπὸ τὸ παλάτι, the king's household. — ἀπὸ ὅλους τοὺς μινί- 151
 στρον, the stewards of all the ambassadors. — φθάνει, a barbarism for
 φθάνουν, are enough. — μίρα νύχτα, day and night. § 250. 5. —
 μόνον θὰ πίνω, I must needs drink. — Λιόν, Λιόν, a dog's name. —
 νά, φάγι καλά, take this, eat well. — θὰ πάμι, from σηγαίνω. § 84. 1.
 — ὀρίσῃτε, here they are, sir. — κάθι μίρα θὰ σ' τὰ λίγω; must I tell
 you these things every day? σ' for σοῦ. Tychodioktes is rather angry. —
 εἰπῇ, for εἰπὶ, from λίγω. — εἰς τὴν μία, at one o'clock. § 150. 2.

14 - 33. καὶ δὲν ἀνοίγῃτε, why don't you open. — ἀλήθεια. . . . στο-
 χάσθηκα, sure enough; I did not think of it. — μὲ τὸ φεγγάρι, by
 moonlight. — αὐτὸ καλὰ τὸ λές, you are right there. — ἀλήθεια, by
 the way. — λένι, for λίγουνι, λίγουν, from λίγω. — διαπὶ νὰ μὴν
 ἔχουν. . . . οὐρά; why do not the other stars also have tails? Here, if the
 indicative (διαπὶ δὲν ἔχουν) were used, a definite answer would be expected.
 § 245. — διότι εἶναι κολοβά, because they are tailless; a truly philo-
 sophical answer. — μόνον, but. — γιατί for διότι, because. — καὶ
 αὐτὸς, he too; pronounced κιαυτὸς; by synizesis.

1 - 9. τώρα ὅτι ἱβγήκε, he has just gone out. — 9' ἀργήσῃ νὰ ἐπι- 152
 στρέψῃ; will it be long before he returns? or will he return soon? —
 νὰ ἔλθῃ, sc. ἐκεῖνος implied in ὅποιος. — ὅποιος θὰ τὸν ζητήσῃ, whoever
 should want to see him. — καὶ προσμένῃτε, do wait, or will you please to
 wait. — τώρα τώρα, very soon. — νά τὸ σκυλὶ, here is his dog. —
 καὶ ὁ ἴδιος, he himself also.

10 - 27. καλῶς, welcome, I am glad to see you; supply ἀπολαύσκειν.

152 or ἴδμεν. — ἴσαι πολλὰ . . . ἰδῶ; have you been here long? —
 τώρα ὅτι ἦλθα, I have just come; compare τώρα ὅτι ἔβγῃς, above. —
 τρῶντι . . . κάψις, really it is very hot to-day. — ἀπὸ χθις, since
 yesterday. — νὰ μὴ κάμουν, for ὅτι θὰ μὴ κάμουν, that they would make
 me. § 227. — νὰ ἰβλίπῃς, for θὰ ἰβλίπῃς, you would see. § 100.
 N. 4. — ἦθειλς νὰ κάμω, for the more common ἦθειλς κάμω. § 100. N. 2.
 — ἀπὸ τὸν ἥλιον, in consequence of the heat of the sun. — ὀργανισμοὺς
 τῆς ἀστυνομίας, the police-regulations of Bavarian Athens burlesqued.
 It should be recollected that the play ὁ Τυχодиόκτης, from which this is
 an extract, appeared in the year 1835.

29 – 31. ἄμα νυκτώσῃ, as soon as it is dark. — πάνις; . . . νὰ ἔβγῃ,
 no one shall go out. — ἀπὸ νωρὶς, early in the evening. § 242.

153 1 – 31. ὅχι δά! Oh no. — ὅταν βλίσκουν, that is, οἱ σεράντα ὀκτὼ
 police men. — δις τῆς ἑβδομάδος . . . κυριακὴν, twice a week, Thursdays
 and Sundays.

154 8 – 16. ὅστις ξιούρει καὶ ἀναγινώσκει, whoever is able to read, or knows
 how to read. § 221. — θαῦμα, admirable. — καὶ ἂν ἦσιν . . .
 πατρίδα μου, and if you had been in my native country, that is, Bavaria, as
 Tychodioktes represents the new masters of Greece. — οἱ προκομμένοι,
 used ironically.

ΟΙΚΟΝΟΜΟΣ.

20 – 28. καλὴ ἡμέρα σας, ἄρχοντα, good morning to you, sir. — κακὴ
 σας . . . ψυχρὴ, go to thunder; other irritable persons use the ex-
 pression τὴν κακὴν σας καὶ τὴν ψυχρὴν σας. — τί ἴναι ὀρισμός σας, what
 is your command, or what do you wish. — τὸ ἀδιεφάτον, that is, ἡμεῖς οἱ
 ἰσπίτροποι τοῦ νοσοκομείου. — μοῦ, untranslatable. § 191. — εἰς τί-
 ταιον . . . καιρόν, in these hard times, as merchants say.

155 1 – 7. νὰ μὴ συμπαθήσῃς, I beg your pardon, or begging your pardon.
 — τὰ μέτρα της, its proper limits. — ὁμορφὸν πρᾶγμα, pretty thing this!
 § 133. — ἔλατῃ στραβοὶ . . . τὸ βίδς, a proverbial expression. —
 κ' ὕστερα . . . 'ς ἐμένα, and then what do you want of me, or what did
 you come here for. — κουτσοὶ στραβοὶ . . . Ἀγιαντώνη, the lame and
 the blind go to Saint Anthony's church to be cured, a proverbial expres-
 sion. Instead of 'ς τὸν Ἀγιαντώνη, others use 'ς τὸν Ἀππαντελεήμονα,
 to Saint Panteleemon's. — ἓνας ἀπ' αὐτοὺς, one of them, that is, τοὺς
 ἄρχοντας, the rich.

8 – 14. ἀνάθεμά τους, cursed be they. § 200. — θίλουν νὰ φάνε,
 for θίλουν νὰ φάγουν. — κ' ὕστερα . . . ψυχικῶς; and then do you
 suppose that we do not spend something for charitable purposes? Charity
 or alms is called ψυχικόν (from ψυχὴ), because it benefits the soul of the

giver. — ἄξις ὁ μισθός σου, *sc. εἶναι*, you will be rewarded in Para-155
dise.

17-28. πάνι, for παγαίνουσι, παγαίνουσιν. — ἱππύροποι, for ἱππύροποι.
— ὅτ' εἶχα διάξει, I had just driven away, or no sooner had I driven
away. — νά σου, behold; σου is untranslatable. — καλί in such expres-
sions loses its primitive signification. — βαριά, for βαρία, from βαρύς.
— δόξα σοι ὁ Θεός, glory be to thee, O God, an ejaculation of frequent
occurrence in the service of the Greek church. In the mouths of the
ignorant it is equivalent to δόξα τῷ Θεῷ, thank God. — κάλλιο τό 'διλα
. . . . γραμματισμίνι, I would rather see him blind than learned; τό 'διλα,
by crasis, for τὸ ἥδιλα. — τὸ μεγαλήτερο βιβλίον, the biggest book. The
Greeks, like all other half-civilized nations, believe that the wisdom con-
tained in a book is determined by its size. — 'ποῦ θὶ νὰ . . . κἀνις,
which one ought to read, literally, which one shall read. — σὶ, for εἰς, in.
— κἀνίανι μιγάλον, some great man, or grandee. — πέντε παραδίς,
five paras. When this piece was written, five paras were equivalent to
something less than two cents.

35, 36. ὡς καὶ 'ε, even as far as. — πήγανι, for ἱπῆγανι, from πη-
γαίνω. — κύττα κύττα, by paying constant attention to. § 240.

6, 7. ὁ καψούλης ὁ πνευματικός μου, my good confessor. — ἀφοῦ 156
φανήκαν . . . ὁ κόσμος. Learning was considered a sort of impiety by
many good people a few years before the Greek revolution, because the
learned, especially the half-learned, were, with very few exceptions, infidels,
atheists, libertines, &c.

PROVERBS.

2-4. κάλλιον . . . φίλος, a prudent enemy is better than a foolish
friend; supply πρᾶγμα before the neuter κάλλιον. — οἱ πολλοὶ . . .
παράβι, too many cooks spoil the broth. — ὁ διάβολος . . . ἐπούλις, the
devil had no goats, yet he sold cheese. Cheese made of goats' milk is
very common in most parts of Greece.

5-10. εἰς κρεμασμένον . . . ἀναφέρεις, speak not of ropes in the house
of a man who has been hanged. — ἄλλοι . . . βλίπης, you must not
look a gift-horse in the mouth. — κἀδε ψεύτης . . . μάρτυρά του, the
witness of a liar is another liar. — ὅποιος . . . κρύον, a burnt child shuns
the fire. — πίτανι . . . καίται, § 178. 2. — κ' ἱκατὸν φρένιμοι δὲν
τὴν ἐβγάζουσι, but one hundred wise men cannot take it out.

11-18. ὅπου ἀκούς . . . καλάθι, when you hear that such a place
abounds with cherries, take a small basket with you (for you will not find
many); ἀκούς for ἀκούεις. — μέτρα δέκα . . . κόφτι, measure (the
cloth) ten times before you cut once. — οὔτι . . . ὁ λόγος σου, § 133,
last example. — ὅσος . . . παρακάτω, appear always what you are, or
even less than what you are.

- 157 21 - 26. ἤμαθα . . . ἔνδοξος, *I have learned to live naked, and now I am ashamed to appear dressed.* — μὴ λυπᾶσαι . . . ποδάρια του, *pity not the rider because his feet are hanging.* — ἵππου πινάει . . . ὀνειρεύεται, § 177. — ποῦ πᾶς . . . τὸ σπῖτι, *whither art thou going, bad Fortune?* To the house of the universal genius (to be his companion); πᾶς for πάγως, from πάγω. — πῶς πᾶν . . . μαυρίζουν, *How are your children, Master Crow?* The older they grow the blacker they become; πᾶν for πάγου, from πάγω.

CHRISTOPOULOS.

- I. For the measure of this song, see § 266. — καταντᾷ καὶ γίνεται, 158 *inevitably becomes.* — τὰ κάλλη σου, sc. εἶναι. — μεγάλη σου ἡ δόξα, *great is thy glory.*
- II. For the measure, see §§ 266 : 265. — τὸ μίλλον 'ς τὴν ζωὴν, *what will happen in this life.* — τὸ σήμερον, *to-day*, used substantively. § 157. — τὸ τ' ὕστερον θὰ γίνη, *the question, "what will come to pass?"* τ', for τί, drops the *í* because it is followed by another accented *í*.
- 159 III. For the measure, see § 266. — ἀργὰ ἀργὰ, *very slowly.* § 147. — εἰς μιὰ . . . ἀπᾶν, for ἀπᾶν εἰς μιὰ στιγμή, *in an instant.* — ζητ', for ζητῶ. — ἀρκιτός σου, *satisfactory to you.*
- 160 IV. For the measure, see § 261. — τύφλαις νά 'χουν . . . καλὰ, *its many and great comforts are nothing; literally, may its many and great good things go to ruin.*
- V. For the measure, see § 266. — ἂς γίνουμουν, *Oh that I were!* — νὰ σ' τὰ, for νὰ σοῦ τὰ, by a most violent elision.
- 161 VI. For the measure, see § 266. — μονάχα τους, *of their own accord.* § 66.
- 162 VIII. For the measure, see § 261. — ἡ Ἀγάπη μου, *my beloved.* — στάσου, *aor. imperat. pass. from στίχομαι.* — γιὰ, *in earnest.* — συνηθίζει καὶ πετᾷ, *is accustomed to fly.* § 221.

SOUTSOS.

- 163 For the measure of this extract, see §§ 262 : 261. Observe that Soutsos is fond of long verses and short ideas. ἔπ' ἐθγικῆς συνελίσσειως, *before the national assembly.*
1. πῆρα, for ἐπῆρα, from παίρνω. — ἵταιξα . . . μῆνας, *I have been negotiating fifteen whole months, like a true diplomatist, without accomplishing any thing.* — αἱ αὐλαί, *the courts of Europe.* — τί τὸ κάμεις; *what can you do?* that is, you can do nothing. — αἱ συμμαχικαὶ δυνάμεις, *the Holy Alliance.*

2. *στόλον*. The American reader will be reminded of the blowing up of 163 the frigate *Hellas*. — *ξίνου κράτους*, *foreign power*; Russia is meant.

3. *ἀπ' τοὺς ὅρκους μου* *ἐὰν λίσσω*, *perjuring myself*, literally, *being wanting to my oaths*. — *ἐὰν κυνηγῶ τὸν τύπο*, *to persecute the press*. Capodistrias, like a true Russian nobleman, considered the liberty of the press a political nightmare. — *τὰ ὑχία τοὺς ἐὰν χύσω*, *to bastinado them to death* (almost), to beat after the Turkish fashion.

4. *μάστιγες*, supply *ἵσαι*. — *πενθὲν βράδυ*, *morning and evening*. § 250. 5. — *τοὺς πρώτους*, *the first men*. — *μαζώματα τοῦ δίσκου*, *contributions collected at church*.

5. *κατίστριξα τὰ φῶτα*. This implies that Capodistrias was not in favor of enlightening the nation; no true Russian is.

6. *Βιάρου*, *Bhiaros*, one of the brothers of John Capodistrias.

PERDICARES.

2-4. For the measure of this extract, see § 268. The reader will 165 not fail to observe that the measure is not suited to the subject. *μ' ἤλθαν*, *came to my house*, literally, *came to me*. — *πολὺ πολὺ πρῶί*, *very early in the morning*. — *πολύτλας*, *that has endured much*; a Homeric word, suggested by *Τλίμων*. — *πολύτροπος*, suggested by *πολύτλας*: here, *Τλίμων* suggests *πολύτλας* *δῖος Ὀδυσσεύς*, which would naturally bring along *ἄνδρα πολύτροπον*, *ὃς μάλα πολλὰ πλάγχθη*. — *αἰί*, *always*. It may be observed here, that this author most unnecessarily uses Greek words. His style, however, could not be called strictly macaronic.

6-9. *Θαῦμα ὑγλωττίαν*, *wonderful eloquence*. — *ἕξ ἑπτά*, *six or seven*. § 251. 2. — *μὴ τὰ γράμματά των*, *with their letters or literature*. To know a *γλῶσσαν μὴ τὰ γράμματά της*, means, not only to be able to speak it, but also to read and write it. — *πλὴν τί καὶ ἂν*, *but what if; καὶ ἂν* to be pronounced *κιὰν*, *can*.

13-15. *δὴν ἄφινι κακόν*, *he would leave no evil undone*. — *τὸν ἄλλον . . . ἡθικόν*, *to cheat his neighbour he considered meritorious or moral*. — *ἰδῶ κ' ἐκεῖ τοῦ στάθου*, *wherever he had been*.

19. *κιεκυμμένος πρίγκιψ*, *a prince in disguise*.

25. *Πάμπρις*, whose first name was *Ἀμβρόσιος*, was a distinguished maker of *στίχοι καρκινικοί*, *crab-verses*, that is, verses which read equally well (?) both ways, (as *ῥυπαρά . . . ἄρα πῦρ*), and are, of course, destitute of sense.

27. *ἐὰν δώσουν*, *to lend*.

30. *πολλά*, *much interest*.

32, 33. *τοὺς ἔφαγι καὶ αὐτά*, *he cheated them even out of the capital*. — *τοὺς τό' παιεῖς καλόν*, *you served them right*.

166 37. ὁ Νίων Πατρῶν, *the bishop of New Patrae*. § 153. — καὶ αὐτὸς πολλὰ βαθύς, *he too a very deep philosopher*.

41. διὸ, *therefore*, refers to βαθύς, ἱστολισμῖνος, δινός: that is, he despises the writings of the Fathers because he is too much of a philosopher.

45, 46. εἰς ὅλα του καλός, *first-rate in every thing*. — καὶ ἀπὸ τοῦ μίγα . . . τρεῖς, *on account of his great genius he is considered crazy*. The ignorant of Greece have an impression, that a man of great genius or learning must of necessity be in some degree insane.

51 — 53. τὴν ὀκάν του, *his oka of wine; say, his pint*. — Κὶ ἂν τύχη λαιτουργία, *and if he is required to read mass*. A Greek Bishop, priest, or deacon, is forbidden to taste any kind of food or drink in the morning if he is to read mass. But Polycarpus, being a philosopher, was of course above the canons of the church. — καλῶς, *coolly, philosophically*.

55 — 58. ἀλλ' ἵως τ' ἀσπασθῶμεν, *but before we had time to salute one another*. — ὁ Μυραίων, *the archbishop of the Myrians, that is, of Myra, a city in Lycia*. — ἦν Πάτμιος καὶ αὐτός, *he too was a Patmian; the speaker is supposed to be a native of Patmos*. — φαρδὺς πλατὺς, *an ostentatious fellow*.

60 — 62. πατρίδα, *our native place, that is, Patmos*. — ἐκί, *there, where the speaker was*. — παλαιὸν κακὸν, *an old nuisance or bore*.

67, 68. εἰς ὕφος τὸ κοινόν, *in the common style, that is, in Romanic, which is called ἡ καινὴ γλῶσσα, in contradistinction to ἡ Ἑλληνική, the Greek, that is, the ancient Greek*. — κατὰ τὸ θαρροῦσι, *he thought it (his composition) was something great*.

167 71. ἐφαίνετ', *he would have been*. § 235. 2.

73, 74. τοιαῦτος, *such being his character*. — καθὼς . . . ἀργός, *as he had no studies to occupy his mind with*. — θαῦμα στιχευγός, *a capital poet*.

82, 83. κατ' ὁδόν, *for κατὰ, in the streets*. — πῶς, *that, ὅτι*.

86. ἂν ἦτον καὶ, *for ἂν καὶ ἦτον, although he was*.

93. πῶς ξέρουν ἓνα τὸ, *that they know a thing or two*.

KLEPHTIC AND OTHER SONGS.

Leake, in speaking of the iambic tetrameter catalectic (§ 269), in which most of the popular songs are composed, makes the following remark; "The measure of the old English ballads originated in all probability among the Greeks, and their adherence to it, while it has been confined among us [English] to the lower class of poetical composition, marks the stationary and unimproving condition of their literature in comparison with our own"; which seems to imply, that short verses are a sign of civilization. This measure, it should be remembered, is as old at least as the Old Comedy.

I. τὸ 'να, for τὸ ἵνα. — τηρεῖαι, from τηρῶ. — κατὰ τὸ Βάλτο, 167 towards Bhalto. — τί νὰ γίνηκε, what has become of. § 231. 2. — 168 μᾶς εἶπαν, &c. forms the answer to the preceding question. — σκλάβε, as a prisoner. — Μουχτάρ Κλισούρα, Muhtar Clisuras; the first is the proper name, and the second denotes the native place of Muhtar. — ψωμί, office. — νὰ μ' εἶχε φέξει! O that it had never dawned! § 237. 3; μ' stands for μὴ. — ὅσο νὰ ξημερώσῃ, until morning. — ὅσο 'ν', for ἵνα εἶναι. This line forms the answer of Miliones. — φωτιά ἰδῶκαν . . . εἰς τὸν τόπο, they fired at the same time, and both fell on the spot.

II. τὸ τί νὰ γίνηκε, what has become of. — τὰ δύο παιδιὰ, her two sons. — τρία, making three, or three in all; takes the gender of παιδιὰ. — φαίνεται, that is, ὁ Γυφτάκης. — Γύφτη, from the nominative Γύφτης, the diminutive of which is Γυφτάκης. — εἰς τὴν παλληκάρ' ἔπευ 'ταν, like a hero that he was; 'ταν for ἦταν, from εἶμαι. — ποῦ 'σαι, for ποῦ εἶσαι. — πάη for πάγη, carry. § 84. 1. — ε' Ἀλῆ . . . σκύλου, to Ali Pasha, the dog. § 190.

III. Θὰ γιάνω, shall I recover my health. — Πλιάσκα μ' . . . καπι- 16 τανάτα, the answer of the birds; μ' for μου. — τοῦ Νίκου πέφτ' falls to the lot of Nikos; this Νίκος was surnamed Τσάρας; he is called also Νικοτσάρας. § 190: 194. — εἰ ἔχθροί, the Turks. — τοῦ πῆραν τὸ κεφάλι, as was to be expected.

IV. τί εἶναι μαῦρα τὰ βουνά, why are the mountains black. — κόνιψ', for κόνιυσι, from κονίω. § 27. 2. One might ask here, "If αυ and ευ were pronounced αβ or αφ, and εβ or εφ, by the ancient Greeks, why did they not write κάψις, ἀπτός, βασιλίψω, ἵπτει, for καῦσις, αὐτός, βασιλιεύω, εὔτι;" Further he might ask, "If βασιλιεύω was pronounced βασιλίβω, what makes its penult long?" The only satisfactory answer to these questions is, that these diphthongs were not pronounced αβ, αφ, εβ, εφ, by the ancient Greeks. — πιοῦν, for πῖωσι, from πίνω. — μάσουν, aor. subj. from μαζώνω. — τὰ παιδιὰ τους, their children; τους is feminine. § 64. N. 4. — γνωρίζονται, equivalent to γνωρίζουσιν ἀλλήλους. — χωρισμὸ δὲν ἔχουν, cannot be separated.

V. In this song, Olympus talks like a Greek mountaineer, and Kisabhos 170 like a servile payer of χαράτσι. — τὸ ποιὸ, which of the two. § 156. 2. — ὁ Κίσαβος ῥήχνει . . . τὸ χιόνι. It should be remembered that Olympus is much higher than Kisabhos. — πᾶσα βρύση . . . Κλέφτης, every spring has its standard, and every bough its Klepht; that is, I am full of Klephts. — κεφάλι μου . . . κρηματισμένο; said by the eagle to the head. — φάγε, πουλί, &c., the answer of the head. — Τούρκους πὶ Ἀρβανίταις, attracted by the relative ὅσους. § 178. 2.

VI. μὲ τοὺς ἑνιά σου γιουὺς, who hadst nine sons; literally, with thy nine sons. — 'ς τὰ σκοτινὰ . . . φηγγαράκι, show the mother's assiduity; φίγγος, the light of the sun; φηγγαράκι, the dear moonlight. —

- 170 — ὁποῦ, equivalent to εἰς τὴν ὁποίαν, to whom, referring to μάνα. —
 171 σοῦ, superfluous. § 164. 1. — δῶσ' τηνι, for δῶσε την. — 'ς τὴν
 στρατά 'σοῦ διαβαίνω, in my travels. — μ' ἄσχημ', for μὰ ἄσχημα.
 — τὴν ἱφίρη, for τὴν φίρη. § 19. N. — τῆς βάζει, makes for her
 (his mother); βάζει, from βάζω, βάλλω. — τοὺς ἁγίους μαρτύρους, the
 holy martyrs; ἁγίους, by synizesis for ἁγίους; μαρτύρους, for μάρτυρας,
 from the nominative μάρτυρας. § 34. 1. — νὰ πὰ τῆς τὴν ἱφίρη, to go
 (to Babylon) and bring her back to her (mother). § 226. N. — πιθάνα,
 for ἀπίθαναν, from ἀπιθαίνω. — καὶ οἱ ἑννιά, every one of the nine.
 § 149. 4. — ἀνίσπα, imperf. from ἀνασπῶ. — τὸ διδ' μου βάλεις, for
 τὸν διδ' μου ἔβαλεις. § 81. N. 1. — μίσα 'ς τὰ μισάνυχτα, in the
 heart of the night. — βρίσκει την καὶ κτινίζουνταν, he found her combing
 herself. § 250. 2. — γὰ ἔλα, come now, just come. — τί' ναι τοῦτ' ἡ
 ὥρα, it is too late now to start. — νὰ βάλω τὰ χρυσά μου, let me (or
 I must) put on my dress embroidered with gold. § 228. — ὡς καθὼς
 εἶμαι, as I am; ὡς is pleonastic. — ὁποῦ διάβαιναν, which they were
 travelling. — ἀκούν, for ἀκούουν, from ἀκούω, or rather ἀκούγω. § 84.
 — γὰ 'δὲς, just see. — κοπίλα ἔμορφη, acc. after 'δὲς. — νὰ σίγ'ν
 ἀπιθαμίνον, dragging a corpse. The superstitious believe that birds and
 some kinds of dogs have the power of seeing ghosts, demons, and diseases.
 — φοβοῦμαι σ' . . . μυρίζεις, I fear, my dear brother, something has
 befallen thee, for thou smellest of frankincense. Arete begins to believe
 she is walking with her brother's ghost. — ἔχτ' βραδὺς, last evening;
 172 the evening of his death. — κάτω 'ς τὸν Ἀγγιάνη, to Saint John's
 church, where the funeral rites were performed. — νὰ τὴν Ἀρετὴ σου,
 here is your Arete. — ἂν ᾗσ' αἴρας, διάβαινι, if thou art a spirit of the
 air, go thy way. — καῦμένη Ἀρετούλα μου . . . 'ς τὰ ξίνα, my poor
 dear Arete lives far away in a strange land. — κ' ἰγὼ 'μ', for καὶ ἰγὼ
 εἶμαι, for I am. — καὶ ὅσο ν' ἀνοίξ', for καὶ ὅσον νὰ ἀνοίξῃ, and before she
 could open. — ἐξέβγιν ἡ ψυχὴ της, she expired.

SALOMOS.

Salomos makes little use of *elision*, *crasis*, and *synizesis*; which necessarily introduces the tribrach, dactyle, and anacrusis into his verse, and consequently prevents that tiresome monotony, which seems to captivate the majority of Romaic versifiers. His poetry, therefore, can be appreciated by those only who are good Greek (that is, ancient Greek) or Italian scholars.

1. ἀπὸ τὴν κόψη, by the edge. — μὲ βία, rapidly.

2. βγαλμίνη, sprung out of. — σὰν πρῶτα, as of yore; that is, in the times of the ancient Greeks. — ἀνδριμνίνη, vigorous.

3. ἐκὶ μίσα, that is, εἰς τὰ κέκαλα τῶν Ἑλλήνων. — ἴπῃ, for εἰπῇ, 172 from λῆγω.

4. ἄργε νά ἔλθῃ, was long in coming. — ἐκείνη ἡ μέρα, the day of thy deliverance. — τὰ ἔσκιαζι, by crasis for τὰ ἔσκιαζι.

5. λῆς, for λῆγης. — κλαίς, for κλαίγης, from κλαίγω, κλαίω.

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6, 7. ἀκαρτέρει, that is, ἡ Ἐλευθερία : the person changes in the 6th strophe. — ἴλις, for ἱλιγίς, from λῆγω. § 84. — τσ', for τσῇ, ταίς.

8. μὲς ἔς τὰ κλαῦματα θολέ, turbid with tears. — εἰς τὸ ροῦχό σου, upon thy garment.

9, 10. εἰς τὰ ξένα, in foreign countries. — ἄλλα, other than thine. — μοναχὴ . . . ἱξανάλθεις μοναχὴ, thou departedst alone, and returnedst alone. — δὲν εἶν' εὐκelaίς . . . κευταλῇ, because nobody would help thee; doors do not open easily when Need knocks at them.

11. ἀνάσασθι κἀμυιά, no respite; supply ἴδωκε. — ἄλλος σοῦ ἴταξι . . . φεικτά. This refers to the promises of Catharine the Second, empress of Russia.

12, 13. νά βρῇς, for νά εὑρῇς. § 27. 3. — ὀπίσω, back, to Greece. πῖτρα, χορτάρι, some spot famous in Grecian history.

15. ναί, all this is so. — τώρα, now. This piece was written about the 174 year 1824, when the Greek revolution was at its height.

18. Ῥήγα, Regas, a native of Bhelestínos, in Thessaly. He was one of the earliest planners of the Greek revolution. — πολεμὸνραχτη ἡ φωνή, martial voice. This no doubt refers to the war-songs of Regas, which, like all other war-songs, are now highly insipid.

20. ὡς ἔς τ' ἀστέρια, their voices reached the stars. — τοῦ Ἰονίου καὶ τὰ νησιά, the seven Ionian islands, subject to (technically, under the protection of) Great Britain.

21. γραμμίνο, engraved; γραμμίνην, agreeing with ἑλευθερίά, would be more natural. — ψύτρα ἑλευθερίά, false liberty. Salomos, it should be remembered, is a native of Zante, one of the Ionian islands, and, of course, no very great admirer of British liberty.

VOCABULARY.



VOCABULARY.

ABBREVIATIONS AND EXPLANATIONS.

<i>Arab.</i>	.	.	.	.	<i>Arabic.</i>
<i>Ital.</i>	.	.	.	.	<i>Italian.</i>
<i>Lat.</i>	.	.	.	.	<i>Latin.</i>
<i>Turk.</i>	.	.	.	.	<i>Turkish.</i>
<i>Unc.</i>	.	.	.	.	<i>Of uncertain etymology.</i>
*	<i>Provincial or Local.</i>

The articles τοῦ, τόν, in the expressions *With τοῦ*, *With τόν*, respectively represent the Genitive and Accusative.

A.

ἄ, or ἄ, *interj.* ah, denoting pity, sorrow, or complaint.

ἀ-, *privative.* § 121.

α for E and O, 27. I.

ἄβαθός (βάθος), η, ον, shallow.

ἄβαπτος (βάπτω), η, ον, not dyed : not tempered, as metallic instruments.

ἄβαρής (βάρος), ἴς, imponderable, weightless.

ἄβάστακτος (βαστάζω), η, ον, unsupported : insupportable.

ἄβατος (βαίνω), ον, impassable : inaccessible.

ἄββᾱς, ᾱ, ὁ, abbot : father, a title given to monks, in which case the τ is dropped ; as, 'Ο Ἀββᾱ Παμβώ, Father Pambó.

ἄβδῖλλα (βδῖλλα), ας, ἡ, leech.

ἄβιβαιος (βίβαιος), α, ον, uncertain : not sure.

ἄβιβαιότης, ητος, ἡ, uncertainty.

ἄβεβαιώτος (βεβαιώνω), η, ον, not as-
sured : not confirmed.

ἄβίαστος (βιάζω), η, ον, unforced, unrestrained.

ἄβλαβής (βλάβη), ἴς, and

ἄβλαβος, η, ον, harmless : uninjured, unhurt.

ἄβλαπτος, η, ον, uninjured, unhurt, ἄβλαβής.

ἄβοήθητος (βοηθῶ), η, ον, unassisted : helpless.

ἄβραστος (βράζω), η, ον, not boiled.

ἄβρεκτος (βρέχω), η, ον, not wet, dry.

ἄβραχία (βροχή), ἄς, ἡ, = ἀνυδρία.

ἄβροχος, η, ον, = ἄβρεκτος.

ἄβύζακτος (βυζάνω), η, ον, not sucked : not suckled.

ἀγαθοποιία, ας, ἡ, beneficence.

ἀγαθοποιός, ὁ, ὄν, beneficent.

ἀγαθός, ἡ, ὄν, good, καλός.

ἀγαθότης, ητος, ἡ, goodness.

ἀγάλι, or

ἀγάλια (ἀκαλός?), *adv.* = σιγά.

ἄγαλμα, ατος, τὸ, statue.

ἀγαλματοποιός, οὔ, ὁ, statuary, maker of statues.

ἀγαμία, ας, ἡ, celibacy.

ἄγαμος (γάμος), *ον*, unmarried.
 ἀγανάκτησις, *ιως, ή*, indignation.
 ἀγανακτῶ, *ις, ησα*, to be indignant :
 to complain, rarely.
 ἄγανον, *ου, τδ*, = ἀθήρ.
 ἀγάπη, *ης, ή*, love : charity : peace,
 not πόλιμος.
 ἀγαπητός, *ή, έν*, beloved.
 ἀγαπῶ, *ισα, ησα, ήθην*, ημίνας, to love :
 to be in love with : to like.
 ἀγᾶς (Turk.), *α, έ, aga*, the governor
 of a Greek village ; he is always a
 Mohammedan.
 ἀγγαρεία, *ας, ή*, impressment.
 ἀγγαρεύω, *ιυσα*, to impress, to compel
 to enter into public service.
 ἀγγεῖον, *ου, τδ*, vessel, vase.
 ἀγγελικός, *ή, έν*, angelical.
 ἄγγελος, *ου, έ*, angel.
 ἀγγίζω, = ἰγγίζω.
 ἄγγισμα, = ἰγγισμα.
 Ἀγγλία, *ας, ή*, England.
 Ἀγγλικός, *ή, έν*, English.
 Ἀγγλος, *ου, έ*, Englishman.
 ἀγελᾶα, *ας, ή*, cow.
 ἀγελᾶδης, *η, έ*, = βουκόλος.
 ἀγελᾶδι (ἀγέλη), *ιού, τδ*, = βόδι.
 ἀγέλη, *ης, ή*, flock, herd.
 ἀγέμιστος (γεμίζω), *η, εν*, not filled.
 ἀγενής, *ίς*, ignoble, mean, low, vulgar.
 ἀγέννητος (γινῶ), *η, εν*, unborn : un-
 begotten, uncreated.
 * ἀγίρας, = αἰρας.
 ἀγιυμάτιστος (γιυματίζω), *η, εν*, that
 has not dined.
 ἄγειστος, *η, εν*, and
 ἄγευτος, *η, εν*, that has not eaten.
 ἀγιώργητος (γιώργῳ), *η, εν*, not tilled.
 ἀγία, *ας, ή*, a female saint.
 ἀγιάζω (ἄγιος), *ασα, άσθην, ασμίνος*,
 to sanctify : to consecrate.
 ἀγιάζω, *ασα*, to become a saint.
 ἀγιασμός, *ου, έ*, sanctification : holy
 water.
 ἀγιογδύτης (ἄγιος, γδύνω), *η, έ*, sacri-
 legist, nearly obsolete in this sense :
 religious hypocrite.
 ἄγιος, *α, εν*, holy : sacred : Holiness,
 as a title of respect given to bishops,
 as, *ο* ἄγιος Ἐπίσκοπος, his Holiness
 the metropolitan of Ephesus.

ἄγιος, *ου, έ*, saint.
 ἀγιότης, *ητος, ή*, sanctity.
 ἀγκάδι, *ιού, τδ*, = ἄκανθα.
 ἀγκαλιά (ἄν, καλά), *οι ἀγκαλᾶ καί*,
conj. though, although.
 ἀγκαλιάζω (ἀγκαλίζομαι), *ασα, άσθην*,
ασμίνος, to embrace.
 ἀγκίδα (ἀκίς), *ας, ή*, splinter, sliver,
 shiver.
 ἀγκίστρι (ἄγκιστρον), *ιού, τδ*, fish-hook.
 ἄγκυρα, *ας, ή*, anchor.
 ἀγκωνάρι, *ιού, τδ*, corner, ἄγκωνας.
 ἄγκωνας (ἀγκών), *α, έ*, elbow : corner.
 ἀγλιστρῶ (ἄλισθης), *ας, ησα*, to slip,
 slide, glide.
 ἄγλωστος (γλῶσσα), *η, εν*, tongueless :
 speechless.
 ἀγάντια (ἰαντίον), *adv.* opposite, over,
 against.
 ἀγνώριστος (γνωρίζω), *η, εν*, unknown :
 not recognised : not acquainted with.
 ἄγνωστος, *η, εν*, unknown.
 ἀγορά, *ας, ή*, purchase, buying, emp-
 tion : market.
 ἀγοράζω, *ασα, άσθην, ασμίνος*, to buy,
 purchase.
 ἀγοραστός, *η, έν*, bought : purchasable.
 ἀγόρι (ἄγουρος), *ιού, τδ*, male child :
 lad.
 ἄγουρος, *η, εν*, = ἄωρος.
 ἄγουρος (κοῦρος?), *ου, έ*, young man :
 brave man.
 ἀγραμάκτος (γράμμα), *η, εν*, illiterate.
 ἄγραπτος (γράφω), *η, εν*, and
 ἄγραφος, *η, εν*, not written : blank, as
 paper.
 ἀγριῦν (ἄγριος), *ιυσα, εύθην, ευμίνος*,
 to render wild, enrage, irritate.
 ἀγριεύω, *ιυσα*, to be wild : to be en-
 raged, irritated.
 ἀγρίων, *ωσα, ωμίνος*, = ἀγριῦν.
 ἀγριοπειτινός (πειτινός), *ου, έ*, whoop
 or hoopoo, a bird.
 ἄγριος, *α, εν*, wild, savage, ferocious.
 ἀγριότης, *ητος, ή*, wildness : savage-
 ness : ferocity.
 ἀγροικῶ (ἄγροικος), *ας, ησα, ήθην, ημί-
 νος*, to understand, καταλαμβάνω :
 to hear.
 ἀγρές, *ου, έ*, field.
 ἀγρυπσία, *ας, ή*, wakefulness, watch-
 fulness, vigilance : vigil, in a church.

ἄγρυπνος, η, ον, sleepless, wakeful : watchful, vigilant.

ἀγύμναστος (γυμνάζω), η, ον, not exercised, not drilled : not practised, unskilled.

ἀγύρτης, ου, ὁ, mountebank, charlatan, quack.

ἀγχίνοις, ας, ἡ, ingenuity.

ἀγχίνους, ουν, ingenious.

ἀγών, ὄνος, ὁ, contest, struggle.

ἀγωνίζομαι, ἰσθην, to contend, struggle.

ἀδάμας, αντος, ὁ, diamond.

ἀδάμαστος (δαμάζω), η, ον, unconquered, unsubdued : unconquerable, indomitable.

ἄδεια, ας, ἡ, permission, leave : leisure. μὴ τὴν ἄδειάν σας, with your permission.

ἀδειάζω (ἄδεια), ασα, = εὐκαιρῶ.

ἀδειάζω, ασα, ἰσθην, ασμίνος, = εὐκαιρῶν.

ἄδειος, α, ον, = εὐκαιρος.

ἄδειπνος, η, ον, supperless.

ἀδελφάκι, τὸ, dear brother.

ἀδελφάτον, ου, τὸ, = ἀδελφότης.

ἀδελφή, ῆς, ἡ, sister.

ἀδελφι, τὸ, = ἀδελφός.

ἀδελφικός, ἡ, ὄν, brotherly, fraternal.

ἀδελφός, οὔ, ὁ, brother.

ἀδελφότης, ης, ἡ, brotherhood, fraternity.

ἀδερφάκι, = ἀδελφάκι.

ἀδερφή, = ἀδελφή. § 32. N.

ἀδερφι, = ἀδελφι.

ἀδερφός, = ἀδελφός.

ἄδιστος (δίνω), η, ον, untied, unbound.

ἄδηλος, η, ον, uncertain.

Ἄιδης, ου, ὁ, Hades.

ἀδιάκοπος (διακόπτω), ον, incessant.

ἀδιάκριτος (διακρίνω), η, ον, impolite, boorish.

ἀδιάλλακτος (διαλλάσσω), η, ον, irreconcilable, implacable.

ἀδιαντροπία, ας, ἡ, = ἀναισχυντία.

ἀδιαντροπος (ἐντρέπομαι), η, ον, = ἀναισχυντος.

ἀδιαφορία, ας, ἡ, indifference.

ἀδιάφορος, ον, indifferent.

ἀδιαφόρως, adv. indifferently.

ἄδικα, adv. = ἀδίκως.

ἀδικία, ας, ἡ, injustice, wrong.

ἄδικος, η, ον, unjust.

ἀδικῶ, εἰς, ησα, ἰσθην, ημίνος, to act unjustly, to wrong, injure.

ἀδίκως, adv. unjustly.

ἀδιόρθωτος (διορθώνω), η, ον, not mended, not corrected : incorrigible.

ἀδράζω (δράσσομαι), αἶα, and

ἀδράχων, αἶα, to seize, snatch.

ἀδυναμία, ας, ἡ, feebleness, weakness : inability.

ἀδύναμος, η, ον, = ἀδύνατος.

ἀδυνατίζω (ἀδύνατος), ἰσα, ἰσμίνος, to debilitate, weaken, enfeeble.

ἀδυνατίζω, ἰσα, to be feeble.

ἀδύνατον, ου, τὸ, impossibility.

ἀδύνατος, η, ον, weak, feeble : lean, as flesh : unable, impotent : impossible.

εἶναι τῶν ἀδυνάτων νά, it is absolutely impossible.

ἀδυνατῶ, εἰς, ησα, to be unable, incapable : to be or grow weak.

ἀδυσάπητος, ον, inexorable.

ᾄδω, to sing, used chiefly in the phrase ᾄδεται λόγος, it is said, there is a report.

αἶ, adv. not Romaic, = πάντοτε.

αἰράκης, η, ὁ, and

αἰράκι, τὸ, light breeze.

αἶρας, α, ὁ, = ἀήρ.

αἶρι (ἀήρ), ἰοῦ, τὸ, breeze.

αἰρίζω, ἰσα, ἰσθην, ἰσμίνος, to air, fan : to ventilate.

αἰριος, α, ον, aerial.

αἰτός, οὔ, ὁ, eagle.

ἀηδής, ἰς, insipid, disagreeable.

ἀηδία, ας, ἡ, insipidity, disagreeableness.

ἀηδονάκι, τὸ, dear nightingale.

ἀηδόνι, ἰοῦ, τὸ, = ἀηδών.

ἀηδών, ὄνος, ἡ, nightingale.

ἀήρ, ἔρος, ὁ, air : wind.

εἰς τὸν αἶρα, in vain, foolishly.

οὐ καταλαμβάνω εἰς τὸν αἶρα, I don't understand half of what you say.

ἄης (ἄγιος), η, ὁ, saint, chiefly in composition, as Ἀησιγιάννης, Saint John.

*ἀθάλη (αἰθάλη), ης, ἡ, = στάκη.

ἀθανασία, ας, ἡ, immortality.

ἀθάνατα, adv. immortally.

ἀθανατίζω, ἰσα, ἰσθην, ἰσμίνος, to im-

mortalize.

ἀθάνατος, η, ον, immortal.

ἄθαπτος, (θάπτω), η, ον, unburied.

ἀθίᾱ, ας, ἡ, atheism.

ἄθιστος, ου, ὁ, atheist.

ἀθίρας (ἀθήρ), α, ὁ, awn, beard of an ear of corn : edge, as of a cutting instrument.

Ἀθήνα, ας, ἡ, and

Ἀθῆναι, ὧν, αἱ, Athens.

Ἀθηναῖος, ου, ὁ, an Athenian.

ἄθλιος, α, ον, miserable, wretched.

ἀθλιότης, ητος, ἡ, misery, wretchedness.

ἀθόγαλον, ου, τὸ, = ἀνθόγαλον.

ἄθεσπος (θρησκεία), η, ον, irreligious.

ἀθώων (ἀθώω), ωσα, ὡθην, ωμίνας, to declare innocent : to acquit.

ἀθῶος, α, ον, innocent.

ἀθώότης, ητος, ἡ, innocence.

αἰβῶ, interj. oh ! of wonder ; chiefly used by women.

αἰθίρας, α, ὁ, = αἰθήρ.

αἰθίριος, α, ον, ethereal.

αἰθήρ, ἱρός, ὁ, ether.

αἷμα, ατος, τὸ, blood.

αἱματόνω (αἱματώω), ωσα, ὡθην, ωμίνας, to stain with blood.

αἱματοχυσία (χύνω), ας, η, bloodshed.

αἰμοβόρος, ον, feeding on blood, blood-thirsty.

αἰνγμα, ατος, τὸ, riddle.

Αἶνος, ου, ὁ, Enos, a city.

-αἰῶ, from nouns in ας or ης, §4. 2.

αἵρεσις, ιως, ἡ, heresy : sect.

αἱρετικός, ῆ, ὁν, heretical.

αἱρετικός, οῦ, ὁ, heretic.

αἰσθάνομαι, ἄνθην, to feel, perceive.

αἰσθημα, ατος, τὸ, feeling, sensation.

αἰσθησις, ιως, ἡ, sense : perception.

αἰσθητός, ῆ, ὁν, felt : perceptible.

αἰσχροίς, ἁ, ὄν, obscene.

αἰτία, ας, ἡ, cause.

ἵξ αἰτίας τοῦ, on account of, because of.

αἴτιον, ου, τὸ, = the preceding.

αἴτιος, α, ον, that causes : the cause, used only in the predicate, in this acceptation. With τοῦ.

αἰφνιδίος, α, ον, sudden, unexpected.

αἰφνιδίως, adv. suddenly, unexpectedly.

αἰχμαλωσία, ας, ἡ, captivity.

αἰχμαλωτίζω, ισα, ἴσθην, ισμίνας, to capture, make prisoner of war.

αἰχμάλωτος, ου, ὁ, captive, prisoner of war.

αἰών, ὄνος, ὁ, age : eternity : century.

αἰώνιος, α, ον, eternal.

αἰωνιότης, ητος, ἡ, eternity.

αἰωνίως, adv. eternally.

ἀκαθαρσία, ας, ἡ, impurity.

ἀκάθαρτος, η, ον, impure.

ἄκακος, α, ον, good, innocent.

ἄκανθα, ης, ἡ, thorn.

ἀκανόνιστος (καυονίζω), η, ον, not regulated, irregular.

ἄκαρπος, η, ον, fruitless.

ἄκαρτιῶ, = καρτιῶ.

ἀκαταλληλία, ας, ἡ, inconsistency, incongruity, irregularity.

ἀκατάπαυστα, adv. incessantly : continually.

ἀκατάπαυστος, η, ον, incessant : continual.

ἀκαταστασία, ας, ἡ, unsteadiness, commotion.

ἀκατάστατος, η, ον, unsteady.

ἄκίρσιος, α, ον, entire, whole.

ἀκίνησία, ας, ἡ, immobility.

ἀκίνητος, η, ον, immovable.

ἄκοή, ης, ἡ, hearing.

ἵξ ἀκοῆς, from hearsay.

ἀκόλουθος, η, ον, following.

ἀκολουθῶ, εἰς, ησα, to follow.

ἀκολουθως, adv. consequently.

ἄκόμα, and

ἄκόμη (ἄκμήν), adv. yet, as yet : still : not yet. § 171.

ἄκονι (ἄκόνη), ιοῦ, τὸ, whetstone.

ἀκονίζω, ισα, ἴσθην, ισμίνας, and

ἀκονῶ, ᾶς, ησα, ἡθην, ημίνας, to whet, sharpen.

ἀκούγω, = ἀκούω.

ἀκουμβίζω, ισα, ἴσθην, ισμίνας, and

ἀκουμβῶ (Lat. accumbo), ῆς, ησα, ισμίνας, to lean upon or against, place upon.

ἀκούω, ουσα, ούσθην, ουσμίνας, to hear.

ἄκρα, ας, ἡ, extremity.

ἀκρασία, ας, ἡ, intemperance.

ἀεράτεια, ας, ἡ, incontinence.

ἄκρια, ας, ἡ, = ἄκρα.

ἀκριβᾶ, adv. dearly.

ἀκρίβεια, ας, ἡ, exactness, accuracy,

precision : dearth, dearness.

ἀκριβής, *ίς*, exact, accurate, precise.

ἀκριβός, *ή, όν*, dear : close, penurious, parsimonious.

ἀκριβώς, *adv.* exactly, accurately : dearly.

ἀκριτος, *η, ον*, indiscreet.

ἀκρόασις, *ως, ή*, hearing : lecture.

ἀκρογιαλιά (*ἀκρος, πύγιαλος*), *ας, ή*, seashore, sea-coast.

ἄκρον, *ου, τό*, commonly in the plural, τὰ ἄκρα, extremities, border.

ἄκρως, *adv.* extremely.

ἀκρωτήριον, *ου, τό*, promontory, cape.

ἄκτινα, *ας, ή, and*

ἄκτις, *ίτος, ή*, ray : radius.

ἄκυρος, *ον*, null, void, invalid.

ἄλας, *ατος, τό*, salt.

Ἀλασόνα, *ας, ή*, Alasona, a town.

ἄλάτι, *ιού, τό* = ἄλας.

ἄλατίζω, *ισα, ίσθην, ισμίνος*, to salt, sprinkle with salt.

ἄλαφι, = ἰλάφι.

ἄλαφομόσχι (*μέσχος*), *ιού, τό*, fawn.

Ἀλβανία, *ας, ή*, Albania.

Ἀλβανός, *ού, ό*, an Albanian.

ἄλιδω, *ισα, ίσθην, ισμίνος*, to grind.

ἄλιδω, *and*

ἄλιδω, *and*

ἄλιδω, *ειφα, ίσθην, ιμμίνος*, to anoint : to soil.

ἄλειπών, = ἄλωπών.

ἄλειρι (*ἄροτρον*), *ιού, τό*, plough.

ἄλειρι, *ιού, τό* = ἄλευρον.

ἄλευρον, *ου, τό*, flour, meal.

ἀλήθεια, *ας, ή*, truth.

ἰπ' ἀληθείας, *or* τῇ ἀληθείᾳ, in truth, truly.

ἀλήθεια, by the way, *à propos*.

ἀληθεύω, *ισα, τό*, to be true, to tell the truth.

ἀληθής, *ίς, and*

ἀληθινός, *ή, όν*, true.

ἀληθώς, *adv.* truly.

ἄλησμονῶ, = λησμονῶ.

Ἀλῆς, *ή, ό*, Ali.

ἀλί (*Ital.* guai a lui), *interj.* alas !

ἀλίμονον (*ἀλί, όϊμί*), *interj.* alas ! woe !

With *εις τόν*.

ἄλλά, *conj.* but.

ἄλλαγή, *ης, ή*, change.

ἄλλάζω, *αζα, άχθην, αγμίνος*, to

change : to change dress.

ἀλλαξιά, *ας, ή*, barter, exchange : suit of clothes.

κάμνω ἀλλαξιά, to barter.

ἀλλάσσω, = ἀλάζω.

ἄλλως (*ἄλλος*), *adv.* otherwise.

ἄλλήλων, *ους, ας, α*, one another.

§ 68.

ἄλλογενής, *ους, ό*, foreigner.

ἄλλόγλωσσος, *η, ον*, speaking a different language.

ἄλλοειδής (*ἴδιος*), *ίς*, belonging to a different nation.

ἄλλοῦς (*ἄλλοῖς*), *adv.* = ἄλλως.

ἄλλος, *η, ο*, other, another.

καὶ τὸ ἄλλο, moreover.

λέγει ἄλλα ἀντ' ἄλλον, he talks incoherently.

ἄλλος καὶ ἄλλος, one another, or some others ; as

ἄλλος θίλει κρασί, καὶ ἄλλος νερόν, one wants wine, another wants water ; ἄλλοι ἐκρημάσθησαν, καὶ ἄλλοι ἐπαλουκάσθησαν, some were hanged, others were impaled ; ἄλλα λέγει, καὶ ἄλλα κάμνει, he says one thing, and does another.

ἄλλου (*ἄλλος*), *adv.* elsewhere, in or at another place : to another place.

ἀπ' ἄλλου, from another place.

ἄλλου καὶ ἄλλου, in one place in another, or to one place to another ; as, ἄλλου εἶμ' ἐγώ, καὶ ἄλλου αὐτός, I am in one place, and he in another ; ἄλλου τὸν ἵστευλαν, καὶ ἄλλου ἐπήγει, they sent him to one place, and he went to another.

ἄλλόφυλος (*φυλή*), *η, ον*, belonging to a different nation.

ἄλμυρός, *ά, όν*, salt.

ἄλογον, *ου, τό* = ἴππος. § 38. N.

ἄλογος, *η, ον*, irrational : unreasonable.

ἄλογότριχα (*τρίχα*), *ας, ή*, horsehair.

ἄλυσαις, *αί*, chains, ἄλυσίδαίς.

ἄλυσίδα (*ἄλυσις*), *ας, ή*, chain.

ἄλυσίον (*ἄλυσος*), *ωσα, ώθην, ωμίνος*, to chain.

ἄλυσος (*ἄλυσις*), *ου, ό* = ἄλυσίδα.

Ἀλφειός, *ού, ό*, Alpheus, a river.

ἄλώνι (*ἄλων*), *ιού, τό*, threshing floor.

ἄλωνίζω, *ισα, ίσθην, ισμίνος*, to thresh.

ἄλώπηξ, *ικος, ή, and*

άλωπτοῦ, οὗς, ἡ, fox.

ἄμα, adv. as soon as. § 230. 2.

ἁμάθεια, ας, ἡ, ignorance.

ἁμαθής, ἱς, and

ἁμαθες, η, ον, ignorant.

ἁμάλακτος (μαλλάσσω), η, ον, inexorable, inflexible.

ἄμαξα, ης, ἡ, and

ἁμάξι, ιού, τὸ, vehicle, carriage, cart, car, wagon.

ἁμαρτάνω, to sin. § 106.

ἁμαρτημα, ατος, τὸ, sin : crime.

ἁμαρτία, ας, ἡ, sin.

ἁμαρτωλός, ἡ, ὄν, sinful.

ἁμαρτωλός, ου, ὁ, sinner.

ἁμασχάλη = μασχάλη.

ἁμβλύς, ιᾶ, ὁ, blunt : obtuse.

ἁμβων, ωνος, ὁ, pulpit.

ἄμι, ἄμιτι, go. § 106.

ἁμίθυστος (μιθύω), η, ον, not intoxicated, sober.

ἁμίλεια, ας, ἡ, negligence.

ἁμιλής, ἱς, negligent : careless.

ἁμιλῶ, ιῆς, ἡ, neglect.

ἁμεμπτος, η, ον, blameless, faultless.

Ἀμερικανός, ου, ὁ, an American.

Ἀμερικῆ, ῆς, ἡ, America.

ἄμιστος, ον, immediate.

ἁμίσως, adv. immediately.

ἁμίτρετος, η, ον, immeasurable : countless.

ἁμίμητος, η, ον, inimitable.

ἁμμί, and

ἁμμή (ἄν, μή), conj. but : if not, obsolete in this sense.

ἄμμος, ου, ἡ, and

ἄμμοι, ως, ἡ, sand.

ἁμμώδης, ες, sandy.

ἁμοιβαίος, α, ον, mutual, reciprocal.

ἁμοιβαίως, adv. mutually, reciprocally.

ἁμοιβή, ῆς, ἡ, recompense, compensation, remuneration.

ἁμόνι (ἄκμων), ιού, τὸ, anvil.

ἁμόνω, = ὁμόνω.

ἁμπίλι (ἄμπιλος), ιού, τὸ, vineyard.

ἄμπτοι (ἄν, τοί), interj. = ἰθι.

ἁμπώδω (ἄπωδίω), ωσα, and

ἁμπώχω, αῖα, to push.

ἁμφιβάλλω (βάλλω), to doubt.

ἁμφιβολία, ας, ἡ, doubt.

ἁμφίβολος, η, ον, doubtful.

ἁμφιβόλως, adv. doubtfully.

ἄν, conj. = ἰάν.

ἀν-, privative. § 121.

ἀνά, prep. § 201.

ἀναβαίνω, to ascend, to go or come up. § 106.

ἀναβάλλω (βάλλω), to defer.

ἀναβολή, ῆς, ἡ, delay, deferring.

ἀναγιγνώσκω, to read. § 106.

ἀναγκάζω, ασα, ἄσθην, ασμίνοις, to compel, force.

ἀναγκαῖος, α, ον, necessary.

ἀναγκαίως, adv. necessarily.

ἀνάγκη, ης, ἡ, necessity : need.

ἀνάγνωσις, ιως, ἡ, reading, perusal.

ἀναδιύω, ιυσα, εύθην, = ἀνακατένω, or σμίγω.

ἀνάδοχος, ου, ὁ, godfather.

ἀνάθεμα, ατος, τὸ, curse. With τόν, § 200.

ἀναδιματίζω, ισα, ἰσθην, ισμίνοις, to curse : to anathematize.

ἀναισθησία, ας, ἡ, insensibility : stupidity.

ἀναισθητος, η, ον, insensible : stupid.

ἀναισχυντία, ας, ἡ, impudence.

ἀναισχυντος, η, ον, impudent.

ἀναισχύντως, adv. impudently.

ἀνακαλῶ (καλῶ), to recall.

ἀνακαλύπτω (καλύπτω), to discover.

ἀνακατένω (ἄνω, πάτω), ωσα, ὄσθην, ωμίνοις, to mix up, mingle : stir up.

Pass. ἀνακατόνομαι, also to meddle with, followed by εἰς τόν, or μὴ τόν.

ἀναλαμβάνω (λαμβάνω), to recover, to take back : to recover, as from sickness.

ἀνάλατος (ἄλας), η, ον, unsalted : insipid.

ἀναλογία, ας, ἡ, analogy : proportion.

ἀνάλογος, ον, analogous : proportionate.

ἀναλυτικός, ἡ, ὄν, analytical.

ἀναμῖνω (μῖνω), to await.

ἀνάμισα (ἀνάμισοι), adv. = μεταξύ.

ἀναμιταξύ (μιταξύ), adv. between : among. With τοῦ, or εἰς τόν.

ἀνανδρία, ας, ἡ, cowardice.

ἀνανδρως, ον, cowardly.

ἀνανογιῶμαι (ἀνά, νοῶ), ἴσαι, to perceive, see.

ἀναντίρρητος, ον, incontrovertible, indisputable.

ἀνάξιος, α, ον, unworthy.

ἀνάπαυσις, *ως*, ἡ, rest, repose.
ἀναπαύω (παύω), to cause to rest.

Pass. ἀναπαύομαι, to rest : to die.

ἀνάπνευσις, *ως*, ἡ, respire.

ἀναπνίω (πνίω), to breathe, respire.

ἀναπνοή, ἡ, ἡ, breath, respiration.

ἀναπνεύκτος, *ον*, = ἄφηνκτος.

ἀνάπτω, ἀψα, ἀφθην, ἀμμένος, to kin-
dle.

ἀναρίθμητος, *η*, *ον*, innumerable, count-
less, numberless.

ἀνᾶρμοςτος, *η*, *ον*, unsuitable, unfit.

With *εις* τόν.

ἀναρχία, *ας*, ἡ, anarchy.

ἀνασαινω (ἀνασθμαίνω), ἀνα, = ἀνα-
πνίω.

ἀνάσασσι, *ης*, ἡ, = ἀνάπνευσις,

ἀνασασμός, *ου*, ὁ, = ἀναπνοή.

ἀνασκουμπών (ἀνά, κόμβος), *ωσα*, ὡ-
θην, ὠμίνος, to roll up, as the sleeves.

ἀνασπῶ (σπάω), ᾤς, ἀσα, to pull up or
out.

ἀνασταίνω (σταίνω), to raise, as from
the dead : to resuscitate. Pass.

ἀνασταίνομαι, to rise, as from the
dead. § 106.

ἀναστενάζω (στενάζω), to sigh.

ἀνατίλλω, ἰλα, to rise, as a celestial
body.

ἀνατολή, ἡς, ἡ, rising, as of a celestial
body : east.

ἀνατολικός, ἡ, ὅν, eastern, oriental.

ἀνατρέφω (τρέφω), to bring up as a
child : to educate.

ἀνατριχιάζω (ἀνά, τρίχα), *ισα*, my
hair stands on end.

ἀνατροφή, ἡς, ἡ, breeding, education.

ἀναφανδόν, *adv*. openly.

ἀναφίρω (φίρω), to mention.

ἀναχώρησις, *ως*, ἡ, departure.

ἀναχωρῶ (χωρῶ), to depart.

ἀνδραγαθία, *ας*, ἡ, valor, bravery.

ἀνδράποδον, *ον*, τὸ, slave,

ἄνδρας, *α*, ὁ, = ἀνὴρ.

ἀνδρείονω (ἀνδρείος), *ωσα*, ὡθην, ὠμίνος,
to become brave ; chiefly in *pp*.

ἀνδρειώμενος, strong, brave, valorous.

ἀνδρεία, *ας*, ἡ, valor, bravery, courage.

ἀνδριάς, ἄντας, ὁ, statue.

ἀνδρόγυνον (ἀνὴρ, γυνή), *ον*, τὸ, hus-
band and wife.

ἀνδραμίνος, = ἀνδρειωμίνος.

ἀνεβάζω (ἀναβιβάζω), *ασα*, ἀσμίνος,
to raise or place upon.

ἀνεβαίνω, = ἀναβιβάνω.

ἀνέκδοτον, *ον*, τὸ, anecdote.

ἀνέκδοτος, *η*, *ον*, unpublished, as a book.

ἀνελύθιρος, *α*, *ον*, illiberal.

ἀνίλπιστα, *adv*. unexpectedly.

ἀνίλπιστος, *η*, *ον*, unhopd for : unex-
pected.

ἀνιμίζω, *ισα*, ἰσθην, ἰσμίνος, to fan : to
ventilate.

ἀνιμοζάλη (ἄνιμος, ζάλη), *ης*, ἡ, gale,
tempest, hurricane, storm.

ἄνιμος, *ον*, ὁ, wind.

τί ἄνιμος ; what the deuse ?

ἀνιμοστρόβιλος (στρόβιλος), *ον*, ὁ, whirl-
wind.

ἀνιξάντλητος, *η*, *ον*, inexhaustible.

ἀνιξαρτησία, *ας*, ἡ, independence.

ἀνιξάρτητος, *η*, *ον*, independent.

ἀνιξαρτήτως, *adv*. independently.

ἀνήκω, to belong to. With *εις* τόν.

τὸ ἀνήκον, due, that which is owed.

ἀνήλικος, *η*, *ον*, not of age.

ἀνήλιος, *ον*, sunless.

ἀνήμερος, *η*, *ον*, ferocious.

ἀνὴρ, ἀνδρός, ὁ, man : husband.

ἀνήφορος (φίρω), *ον*, ὁ, ascent, up hill.

ἀνθηρός, ἄ, ὅν, blooming, flowery.

ἄνθι, ἰϋ, τὸ, = ἄνθος.

ἄνθίζω, *ισα*, ἰσμίνος, = ἄνθῶ.

ἄνθόγαλον (ἄνθος, γάλα), *ον*, τὸ, cream.

ἄνθος, *αυς*, τὸ, flower, blossom.

ἄνθραξ, ἀκος, ὁ, coal.

ἄνθρωπος, *η*, *ον*, human.

ἄνθρωπος, *ον*, ὁ, human being, man.

ἄνθρωπότης, *ητος*, ἡ, humanity.

ἄνθρωποφάγος, *ον*, ὁ, cannibal.

ἄνθῶ, *ις*, *ησα*, to bloom : to flourish.

ἀνίκητος, *η*, *ον*, invincible.

ἀνίσως (ἄν, ἴσως), *ον* ἀνίσως *κί*, *conj*.

if by chance, or simply if.

ἀνεσησία, *ας*, ἡ, folly, foolishness.

ἀνέητος, *η*, *ον*, foolish : fool.

ἀνοιγμα, *ατος*, τὸ, opening.

ἀνοίγω, οἷσα, οἷσθην, οἷγμίνος, to open.

ἀνοικοδομή, ἡς, ἡ, rebuilding.

ἀνοικτός, ἡ, ὅν, open.

ἀνοιξη, *ης*, ἡ, and

ἄνοιξις, *ως*, ἡ, the spring of the year.

ἀνομία, *ας*, ἡ, iniquity.

ἄνομος, *η*, *ον*, lawless.

ἀνοστία, ας, ἡ, insipidity.
 ἀνοστες, η, ον, insipid.
 ἀνούσιος (εὐσία), α, ον, tasteless, insipid, trashy.
 ἀντάμα (ἐν τῷ ᾧμα), adv. = μᾶζι.
 ἀνταμόνω (ἀντάμα), ωσα, ᾶδην, ωμίνας, to meet. Pass. ἀνταμόνομαι, to meet each other, in the plural.
 ἀντάμωσις, ιως, ἡ, meeting, interview.
 ἀνταπόκρισις, ιως, ἡ, correspondence.
 ἀντάρα (unc.), ας, ἡ, a rainy black cloud moving rapidly, nimbus : storm, tempest : confusion, agitation, disorder, tumult.
 ἀντίνα (Ital. antenna), ας, ἡ, sail-yard.
 ἀντίον, = ἵντιον.
 ἀντίχῳ (ἔχῳ), ἀντιῖχα, = ἀντιστίχομαι.
 ἀντηχῶ (ἡχῶ), ις, ησα, to resound, re-echo.
 ἀντί, prep. §§ 192 : 225. 1.
 ἀντί, ιῶ, τὸ, beam in a loom.
 ἀντιβασιλεία, ας, ἡ, regency, vicarious government.
 ἀντιγραφον, ου, τὸ, transcript, copy.
 ἀντιγράφω, (γράφω), to copy.
 ἀντικείμενον, ου, τὸ, object.
 ἀντικλιῖδι (ἀντίκλις), ιῶ, τὸ, false key.
 ἀντικέπτω (κόπτω), to interrupt.
 ἀντικρύ, or ἀντίκρυ, adv. opposite, over against. With τοῦ, or εἰς τόν.
 § 189.
 ἀντικτυπῶ (κτυπῶ), to strike back, to reflect.
 ἀντιλίγω (λίγω), to contradict.
 ἀντίμαχος, ου, ὁ, opponent, adversary.
 ἀντιπαλαίβω (παλαίβω), and ἀντιπαλαίω (παλαίω), to struggle against.
 ἀντίπερα, adv. on the opposite side. With τοῦ, or εἰς τόν.
 ἀντιπρόσωπος, ου, ὁ, representative, in legislative affairs.
 ἀντίπροχθις (προχθίς), adv. four days ago.
 ἀντίς, or ἀντίς γιὰ, prep. §§ 201 : 225. 1.
 ἀντισκρότω, = ἀντικέπτω.
 ἀντισταίνω (σταίνω), to place against, oppose.
 ἀντίστασις, ιως, ἡ, resistance.
 ἀντιστίχομαι (στίχομαι), to stand

against, oppose, resist. With τόν, or εἰς τόν.
 ἀντιφίρομαι (φίρω), in the plural, to oppose one another.
 ἀντίχριστος, ον, antichristian.
 Ἀντίχριστος, -ου, ὁ, Antichrist, who, according to popular notion, is Satan incarnate.
 ἀντράκλα (ἀνδράχην), ας, ἡ, purslain, a plant.
 ἀντροῖς (Ἀνδρείας), ᾶ, ὁ, = δειλίμβριος.
 ἄντροσα (unc.), ας, ἡ, the calf of the leg.
 ἄντρας, = ἄνδρας.
 ἀντρέικις (ἄντρας), α, ον, man's.
 ἀνδρεία, ας, ἡ, drought.
 ἀνύανδρος (ὑπανδρεύω), η, ον, unmarried.
 ἀνυπέρβλητος, ον, insurmountable, insuperable.
 ἀνυπόμονος (ὑπομένω), η, ον, impatient.
 ἀνυπόφορος (ὑποφίρω), η, ον, insupportable, intolerable.
 ἄνω, adv. = ἰσάνω, up.
 ἄνω κάτω, topsy turvy : up and down.
 ἀνώτατος, η, ον, uppermost, highest, supreme. § 57.
 ἀνώτερος, α, ον, superior, higher. Ibid.
 ἀνωφιλής, ις, unprofitable.
 Ἀξία, ᾶς, ἡ, = Νάξος.
 ἀξιόπαινος, ον, praiseworthy, laudable, commendable.
 ἀξίζω (ἄξιος), ισα, to be worth, to be valued at. With τόν of the price.
 ἀξίνη, ης, ἡ, axe.
 ἀξιόλογος, η, ον, fine, excellent : important.
 ἀξιόπιστος, η, ον, credible.
 ἄξιος, α, ον, worthy. With τοῦ.
 ἀξιοτής, ητος, ἡ, worthiness, worth.
 ἀξίωμα, ατος, τὸ, axiom.
 ἄξων, ονος, ὁ, axle-tree, axis.
 ἄκνος, η, ον, indefatigable.
 ἀόρατος, ον, invisible.
 ἀόριστος, ου, ὁ, aorist.
 ἀπαγορεύω, ευσα, εὔδην, ἐμίνος, to prohibit, forbid. With καὶ μή. § 248. N.
 ἀπαγορεύεται, it is prohibited, impersonally.
 ἀπαθανατίζω, ισα, ἰσδην, ἰσμίνας, to immortalize.

ἀπαθής, ἴς, passionless.

ἀπαθῶς, *adv.* dispassionately, calmly, coolly.

*ἀπαί, *prep.* = ἀπό.

ἀπαιδυσία, *ας, ἡ*, ignorance.

ἀπαιδευτος, *η, ον*, uneducated : unpunished.

ἀπαιτῶ (αἰτίω), *ῆς, ησα*, to require.

ἀπαλαίνω, = ἀπαλύνω.

ἀπαλός, *ἡ, ὅν*, = μαλακός.

ἀπαλύνω, *υα, ὕδην*, = μαλακύνω.

ἀπάνθρωπος, *η, ον*, inhuman, cruel.

ἀπάνου, = ἀπάνω.

ἀπαντίχω (ἀπέ, ἀντίχω), = προσμίνω, *or* περιμίνω.

ἀπάντησις, *ιως, ἡ*, reply, answer.

ἀπαντῶ, *ῶς, ησα, ἡδην*, to meet.

ἀπάνω, *αὐν*, = ἐπάνω, up.

ἀπαραιτῶ, *ῶς*, = παραιτῶ.

ἀπαρτισμός, *οῦ, ὁ*, completion.

ἀπαστρία, *ας, ἡ*, dirtiness.

ἀπαστρος (πάστρα), *η, ον*, dirty, filthy.

ἀπάτη, *ης, ἡ*, deception : fraud.

ἀπατός (ἀπό, ἀτός), *pron.* = ἀτός.

ἀπατῶ, *ῖς, ησα, ἡδην, ημίνος*, to deceive, cheat.

ἀπαυστος, *η, ον*, incessant.

ἀποθαίνω, = ἀποθαίνομαι.

ἀπειρος, *ον*, inexperienced.

ἀπειρος, *ον*, infinite : boundless.

ἀπελπίζομαι (ἀπελπίζω), *ίσθην, ισμίνος*, to despair.

ἀπελπισία, *ας, ἡ*, despair.

ἀπὲμπρός (ἐμπρός), *adv.* from before.

With τοῦ, or ἀπὸ τόν.

ἀπείξω (ἔξω), *adv.* from without. *With ἀπὸ τόν.*

ἀπειρῶ, = περῶ.

ἀπειτῶ, = πειτῶ.

ἀπέχω (ἔχω), ἀπειῶχα, to abstain from : to be distant or far from. *With ἀπὸ τόν.*

ἀπήγανος, *ον, ὁ*, = πήγανον.

ἀπίδι (ἀπιον), *ιού, τὸ*, pear.

ἀπιδιά, *ας, ἡ*, pear-tree.

ἀπίθανος, *η, ον*, improbable.

ἀπιθόνω, *ωσα, ὡδην, ωμίνος*, = ἀποθί-
νω.

ἀπιλογυῖμαι (ἀπελογυῖμαι), *ἡδην*, = ἀποκρίνομαι, to answer.

ἀπίστειτος (πιστεύω), *η, ον*, incredible.

ἀπιστία, *ας, ἡ*, unbelief : incredulity :

infidelity.

ἄπιστος, *η, ον*, unbelieving : infidel.

ἀπλώνω (ἀπλός), *ωσα, ὡδην, ωμίνος*, to extend, stretch : to unfold, expand, spread.

ἀπλός, *ἡ, ὅν*, = ἀπλοῦς.

ἀπλότης, *ητος, ἡ*, simplicity.

ἀπλοῦς, *ῆ, οῦν*, simple, plain.

ἀπό, *prep.* § 201.

ἀποβάλλω (βάλλω), to reject.

ἀποβλίσσω (βλίσσω), *ῖψα*, to look towards : to have reference to, relate to. *With εἰς τόν.*

ἀπόγονος, *ου, ὁ*, descendant.

ἀποδεικτικός, *ἡ, ὅν*, proving, convincing.

ἀποδείξις, *ιως, ἡ*, proof, demonstration : show.

ἀποδείχνω (δείχνω), to demonstrate, prove, show.

ἀποδίδω (δίδω), to attribute, ascribe.

ἀποθαίνομαι, = ἀποθνήσκω.

ἀποθιόνω (θιός), *ωσα, ὡδην, ωμίνος*, to deify.

ἀποθίτω (θίτω), to lay, put.

ἀποθίωσις, *ιως, ἡ*, deification.

ἀποθηκάρης, *η, ὁ*, and

ἀποθηκάρης, *ου, ὁ*, apothecary.

ἀποθήκη, *ης, ἡ*, store.

ἀποθνήσκω (θνήσκω), to die. § 106.

ἀπακαθίσταμαι, *Greek*, = ἀπεκατα-
σταίνομαι.

ἀποκάμνω (κάμνω), to be tired of, to be exhausted.

ἀποκατασταίνω (σταίνω), to re-establish, restore.

ἀποκάτω (κάτω), *adv.* from below : under, below. *With ἀπὸ τόν.*

ἀποκεφαλίζω, *ισα, ισθην, ισμίνος*, to behead, decapitate.

ἀποκεφάλις, *ιως, ἡ*, decapitation.

ἀποκεφαλίστής, *οῦ, ὁ*, headsman.

ἀποκλείω (κλείω), to exclude : to shut up : to blockade.

ἀποκοιμίζω (κοιμίζω), to put one to sleep.

ἀποκοιμῶμαι (κοιμῶμαι), *ᾶσαι*, to fall asleep.

ἀποκοτῶ (κοτῶ), = ἀποτολμῶ.

ἀποκρία (κρίας), *ας, ἡ*, carnival.

ἀποκρίνω, and

ἀποκρίνω (ἀποκρία), *ῖψα*, to eat the last supper before Lent.

ἀποκρίνομαι, ἴθην, to answer, reply.

ἀπ'ἀκρίσεις, ἰως, ἡ, answer, reply.

ἀποκτήσις (ἀποκτῶ), ἰως, ἡ, acquisition.

ἀποκτῶ (κτάομαι), ἄς, ησα, to acquire: to obtain.

ἀπολαυβάινω (λαμβάνω), to enjoy: derive advantage.

ἀπολαύσις, ἰως, ἡ, enjoyment.

ἀπολαύω, = ἀπολαμβάνω.

ἀπολογούμαι, ὑσαι, ἡθην, to defend one's self in a speech or book: to apologize.

ἀπόλυτος, η, εν, absolute.

ἀπολύτως, adv. absolutely.

ἀπολύω (λύω), to set free, to acquit.

ἀπομινάρια (ἀπομίνω), τὰ, remnant, remains.

ἀπομίνω (μίνω), to remain: to be left.

ἀπόμειρος (μείρος), εν, out of the way, sequestered.

ἐπομίσκα (μίσκα), adv. from within.

With ἀπὸ τόν.

ἀπομνίσκω, and

ἀπομνήσκω, = ἀπομίνω.

ἀπομπροστά (ἱμπροστά), adv. = ἀντιμ-
πρός.

ἀποπάνω (ἱπάνω), adv. from above: above. With ἀπὸ τόν.

ἀποπέρα (πέρα), adv. from the other side: beyond. With ἀπὸ τόν.

ἀποπίσω (ὀπίσω), adv. from behind: behind. With ἀπὸ τόν.

ἀπορρίπτω (ρίπτω), to cast out, reject.

ἀπορώ, εἰς ησα, to wonder at, to be surprised, to be at a loss.

ἀποσχίρτησις, ἰως, ἡ, abandoning: discouragement.

ἀποσταίνω (σταίνω), ἀπέστασα, ἀποσταμίνε, and

ἀποστῶ, ἄς, to grow tired, κουράζομαι: to be tired, in the aorist.

ἀποτέλεσμα, ατος, τὸ, result: effect.

ἀποτολμῶ, = τολμῶ.

*ἀποῦ, ἵπρον. = ὅτεῦ.

ἀποφασίζω, ἰσα, ἰσθην, ἰσμίνας, to decide, determine.

ἀπόφασις, ἰως, ἡ, decision, determination.

ἀποχτῶ, = ἀποκτῶ.

ἀπόψι (ἱψί), adv. this evening.

ἀπριπής, ἰς, and

ἀπριπτος, η, εν, improper, indecent.

ἀπρίλης, η, ὁ, and

ἀπρίλιος (Lat. aprilis), ου, ὁ, April.

ἀπρόκοστος (προκόπτω), η, εν, uneducated.

ἀπροσδόκητος, η, εν, unexpected.

ἔξ ἀπροσδοκήτου, unexpectedly.

ἀπροσεξία, ας, ἡ, heedlessness, carelessness, inadvertency.

ἀπρόσωπος, εν, impersonal.

ἀπύλωτος, εν, gateless: unruly.

ἄρα, an untranslatable interrogative particle.

ἀράδα (unc.), ας, ἡ, row, a series of things: file, line.

ἀραδιάζω, ασα, ἀσθην, ασμίνας, to put in a row.

ἀράζω (unc.), αζα, αγμίνας, to anchor, cast anchor, moor.

ἀραιός, ὁ, ὄν, thin, thinly scattered, rare, not dense.

ἄραις μπάραις κουκουάραις, fiddlesticks! nonsense!

Ἀράσσης, η, ὁ, = Ἀραψ.

ἀράχνη, ης, ἡ, spider: cobweb.

Ἀραψ, αβος, ὁ, Arab.

Ἀρβανίτης, η, ὁ, = Ἀλβανός.

Ἀρβανιτιά, ᾤς, ἡ, = Ἀλβανία.

Ἀρβανίτισσα, ας, ἡ, an Albanian woman.

ἀργά, adv. slowly: late.

ἀργάζω (ἐργάζομαι), ασα, ἀσθην, ασμίνας, to tan.

ἀργαλιόν, οὔ, τὸ, and

ἀργαλιός (ἐργαλιῶν), οὔ, ὁ, loom.

ἀργαία, ας, ἡ, indolence, inactivity: holiday.

ἀργίτα (ἀργός), ας, ἡ, and

ἀργοτορία (ἀργός, πόρος), ας, ἡ, delay.

ἀργοπορῶ, εἰς, ησα, to delay, ἀργῶ.

ἀργός, ἡ, ὄν, inactive: unoccupied: indolent, lazy. With ἀπὸ τόν.

Ἀργος, ους, τὸ, Argos, a town.

ἀργύριον, ου, τὸ, usually τὰ ἀργύρια, = χρῆματα.

ἀργυροί, ου, ὁ, silver.

ἀργυρῆς, ἡ, ὄν, and

ἀργυρούς, ᾤ, οὔν, made of silver, silvery.

ἀργῶ, εἰς, ησα, to delay, stay too long, loiter.

ἀρίζω, and

ἀρίσκω, to please. § 106.

ἀριστός, ἡ, ὅν, pleasing, pleasant : favorite.

ἀρίστω, = ἀρίσκω.

ἀριτή, ἡς, ἡ, virtue.

Ἀριτή, ἡς, ἡ, Areté.

Ἀριτούλα, ας, ἡ, dear Ἀριτή.

ἄρθρον, ου, τὸ, joint : article.

ἀρίδα (ἀρίς), ας, ἡ, gimblet, borer.

ἀριθμός, οῦ, ὁ, number.

ἀριθμῶ, εἰς, ἡσα, ἡθην, ἡμίνος, to number.

Ἀριστιδης, ου, ὁ, Aristides.

ἀριστερός, ὁ, ὅν, left, not right.

ἀριστοκρατία, ας, ἡ, aristocracy.

ἀρίφνητος, η, ου, = ἀναρίθμητος.

Ἀρκαδία, ας, ἡ, Arcadia.

Ἀρκαδῖος, ου, ὁ, an Arcadian.

ἄρκυ, it is enough, sufficient, impersonal.

ἀρκιτά, adv. sufficiently, enough.

ἀρκίς, ἡ, ὅν, sufficient, ἱκανός, enough.

ἄρκουδα (ἄρκος), ας, ἡ, bear.

Ἀρκουδας, α, ὁ, Arkoudas.

ἄρμα (Ital. arma), ατος, τὸ, = ὄπλον.

ἀρματίνω (ἄρμα), ὡσα, ὡθην, ὡμίνος, to arm, ὅπλιζω : to fit out, as a ship.

Ἀρματωλός (ἄρμα), οῦ, ὁ, one of the Armatoli, who were a body of armed Greeks, employed by the Turks to defend the mountainous portions of most parts of Greece. Their chieftain was called καπιτάνος, and the district which they defended, καπιτανάτων or πρωτάτων. When they quarrelled with the Turks, they turned robbers, technically called Κλίφταις, Klephts. See extract from Koumas.

ἀρμίγω (ἀμίλγω), εἶα, ἐχθην, ἐγμίνος, to milk.

ἀρμίδι (ἄρμιᾶ), ιοῦ, τὸ, fishing-line.

ἄρμυρός, = ἄλμυρός.

Ἀρμυρός, οῦ, ὁ, Armyros, a town.

ἀρνί, ιοῦ, τὸ, lamb.

ἀρνούμαι, ὡσαι, ἡθην, to deny.

ἄροτρον, ου, τὸ, plough.

ἄρπαγή, ἡς, ἡ, seizure : rapine.

ἄρπάζω, αἶα, ἀχθην, ἀγμίνος, to seize, snatch : to plunder, to take away by force.

ἄρπακτικός, ἡ, ὅν, rapacious.

ἀρπῶ, ᾄς, = ἀρπάζω.

ἄρρητος, ου, incalculable, innumerable, improperly used.

ἄρρωστία, ας, ἡ, = ἀσθένεια.

ἄρρωστος, η, ου, = ἀσθενής.

ἄρρωστῶ, εἰς, ἡσα, to be sick : to fall sick.

ἀρσενικός, ἡ, ὅν, male : masculine.

Ἄρτα, ας, ἡ, Arta, a town.

Ἀρτεμις, ἰδος, ἡ, Artemis, Diana.

ἀρχαῖος, α, ου, ancient : original : primeval.

ἀρχάριος, ου, ὁ, novice.

ἀρχή, ἡς, ἡ, beginning.

κατ' ἀρχάς, at first.

ἀρχηγός, οῦ, ὁ, leader, chief.

ἀρχιερεύς, ἰως, ὁ, high priest : bishop.

ἀρχίζω, ἰσα, ἰσμίνος, to begin.

ἀρχικλίπτης, ου, ὁ, chief robber.

ἀρχιμηχανικός, οῦ, ὁ, chief engineer.

ἀρχινίζω, ἰσα, ἰσμίνος, and

ἀρχινῶ, ᾄς, = ἀρχίζω.

ἀρχιτεκτονική, ἡς, ἡ, architecture.

ἀρχομαι, little used, = ἀρχίζω.

ἀρχονταί, α, ὁ, = ἄρχων.

ἀρχόντισσα, ας, ἡ, lady : rich woman.

ἀρχοντοπούλα, ας, ἡ, a nobleman's daughter.

ἀρχοντόπουλον, ου, τὸ, a nobleman's son.

ἄρχων, οντος, ὁ, nobleman, lord : rich man.

ἄς (ἄφεις, ἀφίημι), let. §§ 106 : 222.

ἄσβέστης (ἄσβεστος), η, ὁ, lime : plaster.

ἄσβεστόπιτρα, ας, ἡ, limestone.

ἀσίβια, ας, ἡ, impiety.

ἀσιβής, ἰς, impious.

ἀσημένιος, α, ου, = ἀργυροῦς.

ἀσήμι (ἄσημος), ιοῦ, τὸ, = ἀργυρος.

ἀσθένεια, ως, ἡ, sickness, disease : weakness.

ἀσθενής, ἰς, sick.

Ἀσία, ας, ἡ, Asia.

ἀσκήρι (Turk.), ιοῦ, τὸ, = στεάτιμα.

ἄσκησις, ἰως, ἡ, practice.

ἀσπάζομαι, ἀσθην, to salute.

ἀσπλαγχνία, ας, ἡ, pitilessness, unmercifulness.

ἀσπλαγχνος, η, ου, pitiless, unmerciful, merciless.

ἀσπλάγχνω, adv. unmercifully.

ἀσπράδα, ας, ἡ, whiteness.

ἀπρίζω (ἀσπρος), ισα, ἰσθην, ἰσμίνας, to whiten.

ἀσπρος (unc.), η, ον, white.

ἀσπρούτσικος, η, ον, whitish.

ἀστακός, οὔ, ὁ, lobster.

ἀστέρι (ἰσωτίριον), ἰοῦ, τὸ, lining of a garment.

ἀστάχι, ἰοῦ, τὸ, = στάχι.

ἀστείος, α, ον, witty.

ἄστειως, adv. wittily.

ἀστέρι, ἰοῦ, τὸ, and

ἀστήρ, ἱρος, ὁ, star.

ἀστόχαστος (στοχάζομαι), η, ον, indiscreet.

ἀστραπή, ἡς, ἡ, lightning.

ἀστραπόβολον (ἀστραπή, βάλλω), ον, τὸ, = ἀστροπιλίκι, κεραινός.

ἀστράπτω, αψα, to lighten : to shine.

ἄστρον, ον, τὸ, = ἀστήρ.

ἀστροπιλίκι (τίλικυς), ἰοῦ, τὸ, = κεραινός.

ἄστρος, ους, τὸ, = ἀστήρ.

ἀστυνομία, ας, ἡ, police.

ἀστυνόμος, ου, ὁ, head of the police : police officer.

ἀσύμφωνος, η, ον, dissonant, at variance.

ἀσυνταξία, ης, ἡ, disorder, derangement.

ἀσφαλής, ἑς, safe, secure.

ἄσχημα, adv. improperly.

ἄσχημος (ἀσχήμων), η, ον, ugly : unseemly, improper.

ἀσχολοῦμαι, εἶσαι, ἦσθην, ἡμίνας, to be occupied, engaged in. With εἰς τόν.

ἄτεικος, η, ον, childless.

ἀτελής, ἑς, imperfect.

ἄτιμος, η, ον, dishonest : dishonorable.

ἄτμός, οὔ, ὁ, steam.

ἄτοπος, η, ον, absurd : unbecoming, improper.

ἄτός (αὐτός), ἡ, ὅν, self. § 66.

-άτου, from nouns in α. 42. N. 5.

ἄτρομος, η, ον, intrepid.

ἄτρωτος, η, ον, invulnerable.

ἄτσάλι (Ital. acciajo), ἰοῦ, τὸ, = τσιλίκι.

ἄτσιδα (ικτίς), ας, ἡ, weasel.

ἄτυχής, ἑς, unlucky.

ἄτυχία, ας, ἡ, ill luck, misfortune.

ἔξ ἀτυχίας, unluckily, unfortunately.

ἀυγατίζω, and ἀυγατῶ, ισα, ἰσθην, ἰσμίνας, = ἀυζάνω.

ἀυγεινός (αὐγή), οὔ, ὁ, the morning star, lucifer.

αὐγή, ἡς, ἡ, morning : brightness.

αὐγόν (ὠόν), οὔ, τὸ, egg.

αὐγουστος (Lat. augustus), ου, ὁ, August.

αὐθάδης, η, ὁ, a forward, bold, or impudent person.

αὐθίντης, ου, ὁ, master, lord : father, local : sir.

αὐθιντία, ας, ἡ, authority.

αὐθιντικός, ἡ, ον, pertaining to a master : suitable for a master : masterly : capital, first-rate.

αὐλή, ἡς, ἡ, court-yard : court, as of a king.

αὐλός, οὔ, ὁ, fife, flute.

αὐζαίνω, and

αὐζάνω, to increase, grow. § 106.

αὐξήσις, ιως, ἡ, increase : augment.

αὔριο, and

αὔριον, adv. to-morrow.

αὐστηρά, adv. severely.

αὐτῆνος. § 64. N. 2.

αὐτί (οὗς, ὠτός), ἰοῦ, τὸ, ear.

αὐτοκρατορικός, ἡ, ὅν, imperial.

αὐτοκράτωρ, ερος, ὁ, emperor, autocrat.

αὐτόνομος, ον, independent, politically.

αὐτός, ἡ, ὁ, he, she, it : self, very : this : same. §§ 64 : 163.

αὐτοῦ, adv. there, near the person addressed : then.

αὐτουνοῦ. § 64. N. 2.

*ἀφ', followed by the oblique cases of the article, = ἀπ', ἀπό.

ἀφαλός, = ὀμφαλός.

ἀφανίζω, ισα, ἰσθην, ἰσμίνας, to destroy.

Pass. ἀφανίζομαι, to perish.

ἄφιντης, = αὐθίντης.

ἄφιντικόν, οὔ, τὸ, master, used by servants.

ἄφιντικός, = αὐθιντικός.

ἄφινγας, η, ον, and

ἄφινκτες, η, ον, inevitable : unavoidable.

ἄφινκτως, adv. inevitably : unavoidably : undoubtedly, peremptorily.

ἄφή, ἡς, ἡ, touch, the sense of touch.

ἄφρημίνας, η, ον, abstract.

ἄφθαρτος, η, ον, incorruptible.

ἄφθονος, ον, abundant.

ἀφίνω (ἀφίημι), to leave, let : to permit. § 106.

ἀφίονι, ιοῦ, τὸ, = ὄτιον.

ἀφοβός, η, ον, fearless.

ἀφοσιώνω (ἀφοσιόω), ωσα, ὡσθην, ωμίνας, to devote.

ἀφοσίωσις, ιως, ἡ, devotion, as to a person.

ἀφού (ἀφ' οὔ), adv. when, after. § 232. 2.

ἀφουγκράζομαι (ἀφροῶμαι), ἀσθην, to hearken, listen.

ἀφρίζω (ἀφρός), ισα, to foam.

Ἀφρικανός, ἡ, ὅν, African.

Ἀφρικῆ, ἡς, ἡ, Africa.

ἀφρός, οὔ, ὁ, foam, froth.

ἄφωνος, η, ον, voiceless, dumb : mute.

ἄχ, interj. ah ! oh !

ἄχαμνάδα, ας, ἡ, flaccidness : weakness, feebleness : badness.

ἄχαμνός (χαῦνος), ἡ, ὅν, flaccid : weak, feeble : bad.

ἄχαριστία, ας, ἡ, ingratitude.

ἄχάριστος, η, ον, ungrateful.

ἄχιλι (ἰγχιλυσ), ιοῦ, τὸ, eel.

ἄχνηβάδα (χήμη), ας, ἡ, a kind of shell-fish.

ἄχλάδα (ἄχράς), ας, ἡ, = ἀπίδι.

Ἀχιλλείας, α, ὁ, and

Ἀχιλλεύς, ἰως, ὁ, Achilles.

ἄχνάδα (ἄχνός), ας, ἡ, mist, fog.

ἄχνη, ης, ἡ, = ἀτμός.

ἄχνίζω, ισα, to steam, intransitive.

ἄχνός (ἀτμός), οὔ, ὁ, = ἀτμός.

ἄχος, οὔ, ὁ, = ἥχος.

ἄχουρι (Turk.), ιοῦ, τὸ, stable.

ἄχρηστος, η, ον, useless : obsolete.

ἄχυράνα, ας, ἡ, barn.

αψ for αυσ. § 27. 2.

ἀψά, and

ἀψιά (ἀψύς), adv. with energy, force : loud.

ἀψύς (ἄπτω, to kindle), ιά, ὅ, acrid, sharp, pungent : quick-tempered, irritable, irascible : loud, as voice.

ἄψυχος, η, ον, inanimate.

ἄωρος, ον, immature, unripe, as fruit.

B.

β dropped before μ, 22. N. 3. — for υ, 27. 3. — for μ, 27. 4.

Βαβυλῶν, ὠνος, ἡ, Babylon.

Βαβυλώνη, ης, ἡ, = the preceding.

βαγγίλιο, τὸ, = ὑαγγίλιον.

βάζω, = βάλλω.

βαθαίνω, = βαθύνω.

βαθίως, adv. and

βαθιά, adv. deeply.

βαθμηδόν, adv. by degrees.

βαθμός, οὔ, ὁ, degree.

βάθος, ους, τὸ, depth : profundity.

βαθυλός, ἡ, ὅν, rather deep.

βάτρακας, α, ὁ, and

βατρακίς, οὔ, ὁ, = βάτραχος.

βαθύνω, υνα, ὑνθην, to deepen.

βαθύνω, υνα, to go deep, penetrate into.

βαθύς, ια, ὁ, deep : profound.

βαθύτης, ητος, ἡ, = βάθος.

βαίνω, used only in composition. For its inflection, see Greek Grammars.

βάλλω, to put, place : to put on : to make, appoint. § 106.

βάλσιμον, ατος, τὸ, putting : position, posture.

Βάλτος, ου, ὁ, Bhaltos, a place.

βαμβάκι, ιοῦ, τὸ, cotton.

βάναννος, ον, mechanical, not liberal, as arts.

βάνω, = βάλλω.

βαπτίζω, ισα, ἰσθην, ἰσμίνας, to baptize.

βάπτισις, ιως, ἡ, baptizing : baptism.

βάπτισμα, ατος, τὸ, baptism.

βάπτω, αψα, ἄφην, ἀμμίνας, to dye : to temper, as metallic instruments.

βαραινῶ, = βαρύνω.

βαρβαρόμορφος (μορφῆ), ον, of barbarous formation.

βάρβαρος, η, ον, barbarous.

βαρβαρος, ου, ὁ, a barbarian.

βαρβαρότης, ητος, ἡ, barbarity.

βαρειά (βαρύς), ἄς, ἡ, large hammer.

βαριλάκι, τὸ, little cask.

βαρίλι (Ital. barile), ιοῦ, τὸ, cask, barrel.

βαριτός (βαρῶ), ἡ, ὅν, tiresome.

βαριοῦμαι (βαρίω), ἰσσαι, ἰσθην, εμίνας, to be tired : to be weary or lazy : to feel reluctant. § 106.

βάρεα (Ital. baren), ας, ἡ, boat.

βαρκίτσα, ας, ἡ, little βάρεα.

βάρος, ους, τὸ, weight : load, burden : trouble.

μὴ πρὸς βάρος, I hope you won't be offended.

βαρύνω, υπα, ὑνθην, υμίνος, to make heavy, to burden : to oppress, distress : to vex, trouble. *Pass.* βαρύνομαι, equivalent to βαριούμαι.

βαρύνω, υπα, to gravitate.

βαρύνε, ιῶα, ὕ, heavy : weighty.

κάμνω τὸν βαρύν, to try to appear dignified.

βαρύτης, ητος, ἡ, heaviness : weight : gravity.

βαρῶ, ιῆς, ισα, ἴθην, ἰμίνος, = πτυπῶ.

βασανίζω, ισα, ἴσθην, ισμίνος, to torment, torture.

βάσανον (βάσανος), ου, τὸ, torment, torture.

βασιλίαις, α, ὁ, = βασιλεύς.

βασιλίαια, ας, ἡ, kingdom, reign.

βασιλίον, ου, τὸ, realm, empire, kingdom.

Βασιλεῖς, ου, ὁ, Basil.

βασιλεύς, ἰως, ὁ, king.

βασιλεύω, ιυσα, to reign : to rule over.

With τόν.

βασιλεύω, ιυσα, υμίνος, = δύνω, to set.

Βασίλης, η, ὁ, = Βασίλειος.

βασιλιάς, ᾱ, ὁ, = βασιλίας, βασιλεύς.

βασιλικός, ἡ, ὄν, royal.

βασιλικός, οὔ, ὁ, basil, a plant.

βασιλισσα, ης, ἡ, queen.

βάσις, ιως, ἡ, basis, foundation.

βασκαίνω, ανα, ἀνθην, αμίνος, to fascinate, bewitch, charm, *by the eye*.

βάσκαμα, ατος, τὸ, fascination, bewitchment, charming.

βαστάζεις, ου, ὁ, porter, carrier of loads.

βαστάζω, αζα, ἀχθην, αμίνος, to hold, hold up : to hold on : to uphold.

βαστώ, ᾱς, = βαστάζω. *Pass.* βαστῶμαι, to refrain, hold one's self : to get hold of, hang on, *with ἀπὸ τόν.*

βαστῶ, ᾱς, αζα, to endure, hold out, last, keep.

βάτος, ου, ἡ, bramble : the raspberry bush.

βάτραχοι, ου, ὁ, frog.

βάττινον (βάτινον), ου, τὸ, brambleberry : raspberry.

βαφύς, ἰως, ὁ, dyer.

βαφή, ης, ἡ, dye : dye-stuff.

βαφιάς, ᾱ, ὁ, = βαφύς.

βάφω, = βάπτω.

βάψιμον (βάπτω), ατος, τὸ, dying.

βγάζω, = ἱβγάζω.

βγαίνω, = ἱβγαίνω.

βγάνω, = ἱβγάνω.

βγενικός, = ἱυγενικός.

βδίλλα, ας, ἡ, leech.

βίβαια, adv. certainly, surely.

βεβαιόνω (βεβαιώω), ωσα, ὡθην, ωμίνος, to assure : to confirm.

βίβαιος, α, ον, sure, certain.

βεζίρης, = βιζίρης.

βελάζω, αζα, to bleat. *An onomatopoeia.*

βίλασρα, ατος, τὸ, bleating.

βελόνι (βελόνη), ιοῦ, τὸ, needle.

βελονιά, ᾱς, ἡ, prick with a needle : needleful.

βελονιάζω, ασα, to thread a needle.

βίλος, ους, τὸ, arrow, dart.

βῆμα, ατος, τὸ, pace, step.

βήχας (βήξ), α, ὁ, cough.

βήχω, ηζα, to cough.

βία, ας, ἡ, force, violence : haste, hurry, rapidly.

μὴ βίαν, forcibly : in hurry, in haste, rapidity.

μόλις καὶ μετὰ βίας, or μετὰ βίας, with great difficulty, with difficulty.

βιάζω, ασα, ἀσθην, ασμίνος, to force, compel : to hasten, hurry : to commit a rape, ravish. *Pass.* βιάζομαι, to be in haste or hurry.

βίαιος, α, ον, violent, impetuous.

Βιάρος, ου, ὁ, Bhiaros.

βιαστικά, adv. hastily, rapidly.

βιαστικός, ἡ, ὄν, hasty : being in haste.

βιβλιοθήκη, ης, ἡ, library.

βιβλίον, ου, τὸ, book.

βίγλα (Lat. vigilia), ας, ἡ, watch, a place where a guard is kept.

βίδα (Ital. vite), ας, ἡ, screw.

βιζίρης (Turk.), η, ὁ, vizer.

βιό, οὔ, τὸ, = βίος, τὸ.

βιελί (Ital. violino), ιοῦ, τὸ, violin.

βίος, ους, τὸ, property.

βίος, ου, ὁ, life, biographically : property, wealth.

βίσικτος (Lat. bissextilis), ου, ὁ, bissextile : unlucky, as a year.

βίτσα (*Lat. vitis*), ας, ἡ, switch, rod, twig, βίγνα.

βλαβερός, ἄ, ὅν, hurtful, injurious, pernicious.

βλάβη, ης, ἡ, hurt, harm, injury.

βλάβω, = βλάπτω.

βλαπτικός, ἡ, ὅν, = βλαβερός.

βλάπτω, αψα, ἄφθην, αμμένος, to hurt, harm, injure.

βλασταίνω, and

βλαστάνω, to bud, sprout, shoot forth.

§ 106.

βλαστός, οὔ, ὁ, young shoot.

βλάσφημος, η, ὅν, blasphemous.

Βλαχάβας, α, ὁ, Bhlachabhas.

Βλαχία, ας, ἡ, Wallachia, a country.

Βλαχοχώρια, τὰ, Bhlachochoria.

βλίμμα, ατος, τὸ, look: countenance.

βλέπω, to see, behold: to take care of, guard. § 106.

βλίφαρον, ου, τὸ, eyelid.

βλογιά, = ἐύλογιά.

βλογῶ, = ἐύλογῶ.

βοῖδι (βοῖδιον), ιοῦ, τὸ, one of the bovine species: ox.

βοδινός, ἡ, ὅν, pertaining to an ox.

χρίας βοδινόν, beef.

βοή, ης, ἡ, loud noise, shout.

βοήθεια, ας, ἡ, help, assistance, succor.

βοηθός, οὔ, ὁ, helper.

βοηθῶ, ῖς, ησα, ἦθην, ημίνος, to help, assist, succor.

βολά (βολή, or perhaps *Ital. volta*), ἡ, = φορέα.

βόλι (βόλος, βολίς), ιοῦ, τὸ, bullet, shot.

Βόλνιος, ου, ὁ, Volney.

βολταιρίζω, ισα, to adopt the opinions of Voltaire: to be an infidel.

Βόλταιρ, and

Βολταίρος, ου, ὁ, Voltaire.

βορίας, α, ὁ, the north wind: Boreas.

βόρειος, α, ὅν, northern.

βοριᾶς, ᾶ, ὁ, = βορίας.

βοσκή, ης, ἡ, pasture: pasture-ground.

βοσκοπούλα, ας, ἡ, shepherdess.

βοσκός, οὔ, ὁ, shepherd, goatherd, herdsman.

βίσκω, or βοσκῶ, ᾶς, to pasture, graze.

§ 106.

βουκόλος, ου, ὁ, cowherd.

Βουκορέστι, ιου, τὸ, Bucharest, a city in Wallachia.

βουλίζω (βολίζω), ισα, ἰσθην, ἰσμίνος, and

βουλῶ, ᾶς or ῖς, ησα, ημίνος, to sink.

βουνόν (βουνός), οὔ, τὸ, mountain.

βούρεκα (υπc.), ας, ἡ, = λάσπη.

βουρεκῶν (βούρεκα), ῶσα, ᾶθην, to be foul, make foul: γγ. βουρεκωμίνος, foul, dismal, gloomy.

βουτυρᾶς, ᾶ, ὁ, butter-seller.

βούτυρον, ου, τὸ, butter.

βοῶ, ᾶς, ησα, to tinkle, as the ears.

βραβιῶν, ευσα, εὔθην, ευμίνος, to reward, remunerate.

βραδυᾶ (βραδύς), ᾶς, ἡ, = ἱσπία.

βραδυιάζω, ασα, to be late.

βραδυιάζει, it grows late; ἱβράδι-ασι, it is late.

βραδύ, or βραδύ (βραδύς), τὸ, in the evening: this evening, after a verb.

§ 199.

βραδύνω, υνα, = ἀργῶ.

βραδύς, = βραδύ, or βραδύ.

βράζω, ασα, ἄσθην, ασμίνος, to boil, to cook.

βράζω, ατα, to boil, be boiling.

βρακί (βράκαι), ιοῦ, τὸ, breeches: trousers.

βραχνός (βραγχός), ἡ, ὅν, hoarse.

βράχος, ου, ὁ, rock.

βρέ, = μπερί.

βρέφος, ους, τὸ, infant, babe.

βρέχω, ἐξα, ἄχην, ιγμίνος, to wet, moisten. Pass. βρέχομαι, to get wet.

βρέχω, ἐξα, to rain.

βρίζα, ας, ἡ, rye.

βρίζω, = ὑβρίζω.

βρισία, = ὑβρισία.

βρίσκω, and

βρίχω, = ὑβρίσκω.

βροντή, ης, ἡ, thunder.

βροντῶ, ᾶς, ησα, to thunder: to sound.

βροχερός (βροχῆ), ἄ, ὅν, rainy.

βροχή, ης, ἡ, rain.

βρύση (βρύσις), ης, ἡ, spring of water.

βρυσούλα, ας, ἡ, a little or delightful bρύση.

βρύχημα, ατος, τὸ, and

βρύχισμα, ατος, τὸ, bellowing, roaring, howling.

βρῶμα, ατος, τὸ, little used, = φαγητόν.

Βυζάντιος, α, ον, Byzantine.

βυζάνω (μυζάνω), to suck. § 106.

βυθίζω, ισα, ίσθην, ισμίνος, to sink.

Pass. βυθίζομαι, to sink, intransitive.

βυρσοθήψης, ου, έ, tanner.

Γ.

γ inserted before ν, 21. N. — dropped before μ and χ, 22. N. 2. — for β, 27. 5.

γάβ (αῦ), bow vow, of a dog.

γαβγίζω, ισα, to bark like a dog.

γάβγισμα, ατος, τδ, barking.

γαδάρα, ας, ή, she-ass.

γαδαρολογιώτατος (λογιώτατος), ου, ό, learned jackass, a title of disrespect given to the literati.

γάδαρος (γάδος, a kind of fish called also όνος), ου, ό, jackass.

γαδούρα, ας, ή, = γαδάρα.

γαδούρι, ιού, τδ, ass, the species.

γαϊδούρα, = γαδούρα, γαδάρα.

γαϊδούρι, = γαδούρι.

γαϊδαρος, or γαϊδαρος, = γάδαρος.

*γαϊμα, = αϊμα.

γάλα, απος, τδ, milk.

γαλάζιος (γαλανός), α, ον, blue.

γαλανός (γαλινός), ή, όν, blue, as eyes or cherries.

γαλνισύω (γαλήνη), ιυσα, to become serene, calm, still.

Γαλλικός, ή, όν, French.

Γάλλος, ου, ό, Frenchman.

γαμβρός, ου, ό, bridegroom : son-in-law : brother-in-law, a sister's husband.

γάμος, ου, ό, marriage : wedding, nuptials.

γαργαλίζω, ισα, ίσθην, ισμίνος, to tickle.

γάτα (Ital. gatta), ας, ή, she-cat.

γδέρνω (εκδέρνω), to flay, skin. § 106.

γδύνω (εκδύνω), to undress : strip naked. Pass. γδύνομαι, to put off one's clothes, to undress one's self.

γιά, = ύγια.

γίσσας, α, ό, = γίστων.

γιστόνισσα, ας, ή, female neighbour.

γίστων, ους, ό, neighbour.

γίλικι (Turk. ?), ιού, τδ, vest, waist-coat.

γίλια, τὰ, = γίλω.

γίλοος, α, ον, laughable, ridiculous : ludicrous.

γίλω, ής, ασα, άσθην, ασμίνος, to laugh : to laugh at, ridicule, with τόν : to cheat, with τέν.

γίλω, ατος, ό, laughter.

γίμα, = γιύμα.

γικάτος (γίμα), η, ον, full. With τέν, or άπό τόν.

γμιζω, ισα, ίσθην, ίσθην, to fill, with τόν, or άπό τόν, sometimes with με τόν : to load, charge, as a gun.

γινάρης, η, έ, = ιανουάριος.

γίνειον, ου, τδ, commonly τὰ γίνεια, beard.

γίνισις, ιως, ή, origin.

γινικός, ή, όν, general.

γινικός, adv. generally.

γινικός, α, ον, generous : brave.

γινικός, adv. generously : bravely.

γίννημα, ατος, τδ, offspring : grain.

γίννησις, ιως, ή, birth.

γινησιχόν, ου, τδ, originality, original genius.

γινώ, ής, ησα, ήσθην, ημίνος, to beget : to bring forth : to lay, as an egg.

γίνομαι, = γίνομαι.

γίνος, ους, τδ, kind : race, έθνος, nation : family : gender.

γιά (γίρος), adv. soundly : in earnest.

γιάκι, ιού, τδ, = ίιραξ.

γίρανος, ου, ό, crane.

γίρω, = γύρω.

Γερόλυμπος, ου, ό, old Olympus. § 120. N. 2.

γίροντας, α, ό, = γίρων.

γίρος, ου, ό, = γίρων.

γίρος (ύγιρός), ή, όν, = ύγιής.

γίρων, οντος, ό, old man : an elder.

γιύμα, ατος, τδ, dinner.

γινμαστίζω, ισα, to dine.

γίσσμαι, ύσθην, to taste.

γίφυρι (γίφυρα), ιού, τδ, bridge.

γεωμέτρης, ου, ό, geometer, geometri-
cian.

γῆ, ής, ή, earth : land : ground.

*γῆ, conj. = ή, or.

γηράζω (γηράσκω), ασα, to grow old : to be old, in the aorist.

για, prep. = διά. § 17. N. 3.

για (Ital. gia), adv. just.

γιαίνω (ὕγιαίνω), ἔγιανα, to get well, recover, *ἰατρούμαι*.

γιαλός, = αἰγιαλός.

Γιάννινα, τὰ, = Ἰωάννινα.

γιατί, adv. = διατί.

γιατρίμα, = ἰατρίυμα.

γιατριύω, = ἰατριεύω.

γίδα (αἶξ, αἰγός), ας, ἡ, she-goat.

γίδι, ἰοῦ, τὸ, goat.

γιεράκι, = γιεράκι, ἱεράξ.

γίνομαι, to become : to be : to be made.

§ 106.

γίωμα, = γίωμα, γεῶμα.

Γιουσούφ, Yusúf, that is, Joseph.

γιοφύρι, = γιφύρι.

γκαρδιακά, adv. = ἱγκαρδιακά.

γκαρδιακός, = ἱγκαρδιακός.

γκαρίζω, ἰα or ἱα, to bray like an ass.

γκάρισμα, ατος, τὸ, braying.

γκριμίζω, and

γκριμνίζω, = κρημνίζω.

γκριμένος, = κρημένος.

γλάρος (λάρος), ου, ὁ, gull.

γλείπω, = βλίσσω.

γλίφαρον, = βλίφαρον.

γλήγορα (γρηγορίω), adv. quickly : soon.

γλήγορος, η, ον, quick, swift, fast.

γλιστριδα (γλιστρῶ), ας, ἡ, = ἀντρακλά, τριβλιν.

γλιστρῶ, = ἀγλιστρῶ.

γλυκά, adv. sweetly.

γλυκάδα, ας, ἡ, = γλυκύτης.

γλυκός (γλυκύς), ἡ, ὅν, sweet : fresh, not salt, as water.

γλυκούτσικος, η, ον, sweetish.

γλυκύτης, ητος, ἡ, sweetness.

γλυστήρι (κλυστήρ), ἰοῦ, τὸ, clyster.

γλυτώνω (λυτρόω), ωσα, ωμένος, to deliver from, save from. *With ἀπὸ τόν.*

γλῶσσα, ης, ἡ, tongue : language.

γλωσσικός, ἡ, ὅν, of language, pertaining to language.

γνίθω (γνῖθω), ἰα, ἰσθην, ἰσμένος, to spin.

γνήσιος, α, ον, genuine.

γνώμη, ης, ἡ, opinion : mind, understanding, intelligence, sense : maxim.

γνώρίζω, ἰα, ἰσθην, ἰσμένος, to know : to understand, have a knowledge of, to be skilled in, *with ἀπὸ τόν* : to

recognise.

γνωριμία (γνώριμος), ας, ἡ, acquaintance.

γόνος, ητος, ὁ, impostor.

γολέτα (*Ital.* galleotta?), ας, ἡ, schooner.

γόνα (γόνυ), ατος, τὸ, knee.

γονατίζω, ἰα, ἰσμένος, to kneel : to make one kneel.

γονεῖς, ἰων, οἱ, parents.

γονιός, οῦ, ὁ, parent.

γοργός, ἡ, ὅν, = γλήγορος.

γουδί (ἰγδη), ἰοῦ, τὸ, mortar.

γουρούνι (*Lat.* grunnio), ἰοῦ, τὸ, = χεῖρες.

γραῖα, ας, ἡ, old woman.

Γραικία, ας, ἡ, = Ἑλλάς.

Γραιικός, ἡ, ὅν, = Ἑλληνικός.

Γραιός, ου, ὁ, = Ἑλλην.

γράμμα, ατος, τὸ, letter : epistle : learning, literature, *in the plural.*

γραμματάκι, τὸ, billet, note.

γραμματεύς, ἰως, ὁ, secretary.

γραμματική, ἡς, ἡ, grammar.

γραμματισμένος, η, ον, learned.

γραφή, ἡς, ἡ, letter, epistle, γράμμα : Scripture.

γράφω, αψα, ἀφθην or ἀφην, αμμένος, to write.

γράφωμιον, ατος, τὸ, writing : handwriting.

γριά, ἄς, ἡ, = γραῖα.

γρόσι (*Turk.*), ἰοῦ, τὸ, piaster, a Turkish coin.

γυαλί (ὑαλός), ἰοῦ, τὸ, glass.

γυιόκας, α, ὁ, dear γυιός.

γυιός, = υἱός.

γυιούδι (γυιός), τὸ, dear son.

γυμνάζω, ασα, ἀσθην, αμμένος, to exercise, drill. *Pass.* γυμνάζομαι, to exercise one's self, or simply to exercise.

γυμνασιάρχης, ου, ὁ, gymnasiarch.

γυμνάσιον, ου, τὸ, exercise, drilling : gymnasium.

γυμνῶναι (γυμνῶν), ωσα, ὠσθην, ωμένος, to strip naked.

γυμνός, ἡ, ὅν, naked.

γύμνωσις, ἰως, ἡ, nakedness.

γυναίκα, ας, ἡ, = γυνή.

γυναικίτσα, ας, ἡ, little or dear γυναικα.

γυριύγω, and

γυρεύω, εὔσα, εὔδην, ευμίνος, = ζητῶ.

γυρίζω (γῦρος), ισα, ἰσδην, ισμίνος, to turn, turn about, carry about : to return, ἐπιστρέφω.

γυρίζω, ισα, to return, ἐπιστρέφω : to go or turn around, with τόν.

γύρνω, to lean on one side, bend : stoop. § 106.

γυρῶ, ᾄς, = γυρίζω.

γῦρος, ου, ἰ, = κύκλος.

Γυφτάκης, η, ἰ, Ghyptakes, the diminutive of

Γύφτης, η, ἰ, Ghyptes.

γύψ, υπές, ἰ, vulture.

γύψος, ου, ἰ, gypsum.

γωνία, ας, ἡ, angle, corner.

Δ.

δά (δή?), prithe, come now, a particle of endearment.

δαίμονας, α, ὁ, = following. § 34. 1.

δαίμων, ους, ὁ, devil.

δάκρυον, ου, τὸ, tear.

δακρύω, υσα, to weep, shed tears.

δακτυλίδι, ιῶ, τὸ, ring for the finger.

δάκτυλον, ου, τὸ, finger : inch.

δάκτυλος, ου, ἰ, finger : inch : dactyle.

δαμάλα, ας, ἡ, heifer.

δαμάλι, ιῶ, τὸ, steer.

δαμάσκηνον, ου, τὸ, plum.

δανίζω, ισα, ἰσδην, ισμίνος, to land.

Puss. δανίζομαι, to borrow.

δανιζέ, ἡ, ὄν, borrowed, on trust.

δάνειον, ου, τὸ, loan.

Δανιήλ, ὁ, and

Δανίλης, η, ἰ, Daniel.

δαρμός, ου, ἰ, beating.

Δασκαλογαβριήλ, ὁ, Teacher Gabriel.

§ 120 N. 2.

Δασκαλοπαναγιώτης, η, ἰ, Teacher Panaghiotes. § 120. N. 2.

δάσκαλος, = διδάσκαλος.

δάσος, ους, τὸ, thicket, forest, wood.

δασύς, εἶα, ὅ, thick, dense, close, πυκνός.

δαυλί (δαυλός), ιῶ, τὸ, brand, firebrand.

δάφνη, ης, ἡ, bay, a tree.

δί, conj. and : but. § 252.

δίπτω, = δίδχων.

δειλία, ας, ἡ, cowardice.

δειλινόν, ου, τὸ, afternoon : the afternoon luncheon.

δειλός, ἡ, ὄν, timid, cowardly.

δειλός, ου, ἰ, coward.

δεῖνα, pron. §§ 73 : 155. 3.

δεινός, ἡ, ὄν, deeply versed in. With εἰς τόν.

δεῖξις, ιως, ἡ, demonstration.

δεῖπνον, ου, τὸ, supper.

δειπῶ, εἶς, ησα, to sup.

δυσειδαιμονία, ας, ἡ, superstition.

δυσειδαίμων, ου, superstitious.

δείχων (δικνύω), εἶξα, εἶχδην, εγμίνος, to show.

δέκα, ten.

δικαινεία, nineteen.

δικαίξ, sixteen.

δικαιπτά, seventeen.

δικαοκτώ, eighteen.

δικαπενταριά, ἡ, fifteen.

δικατίντι, fifteen.

δικατίσσαρις, α, fourteen.

δέκατος, η, ὄν, tenth.

δικατρίῃς, εἶα, thirteen.

δικήμβριος (Lat. december), ου, ἰ, December.

δίν (οὐδέν), adv. not. (§§ 243 - 248.)

δένδρον, ου, τὸ, tree : oak.

δένδρος, ους, τὸ, = the preceding.

δένω (δέω), ισα, εἶδην, εμίνος, to bind, fasten, tie.

δεξιός, ἄ, ὄν, right, not left.

δεξίωσις, ιως, ἡ, kind reception, reception.

δεξιόνι (Turk.), ιῶ, τὸ, pass, road : the guard defending a pass.

δέρμα, ατας, τὸ, skin, hide.

δέρνω (δέρω, δαίρω), to whip, flog, beat : to bastinado. § 106.

δεσμός, ου, ἰ, bond.

δυτρία, ας, ἡ, Monday.

δυτρίον (δυτρίων), ωσα, ὠδην, ωμίνος, to repeat.

δυτρίος, α, ὄν, second.

δέχματι, εἶχδην, εγμίνος, to receive.

δηλαδῆ, adv. that is.

δηλοποιῶ, εἶς, ησα, εἶδην, to make known, notify.

δημηγορία, ας, ἡ, harangue, speech.

δημοκρατίας, ου, ἰ, democrat.

δημοκρατία, ας, ἡ, democracy.

δημοκρατικός, ή, έν, democratic.
δημοσιεύω, εἰσα, εἰδην, εἰμίνας, to publish.

δημόσιος, α, ον, public.

διά, prep. § § 192 : 201.

διαβάζω (διαβιβάζω), ασα, άσδην, ασμίνας, = αναγινώσκω.

διαβαίνω (βαίνω), to pass : pass through. § 106.

διαβάτης, ου, ό, traveller, passenger.

διαβολικός, ή, έν, diabolical, devilish.

διαβόλισσα, ας, ή, she-devil.

διαβολόπουλον, ου, τδ, young devil.

διάβολος, ου, ό, devil.

τί διάβολο ; what the devil ?

διαδίχομαι (δίχομαι), to succeed.

διαδίδω (δίδω), to spread, as a report.

διάδοσις, ιως, ή, diffusion.

διάδοχος, ου, ό, successor.

διαθήκη, ης, ή, will, testament.

διαίρεσις, ιως, ή, division.

διαιριτίος, ου, ό, dividend.

διαιρίτης, ου, ό, divisor.

διαίρω (αίρώ), εις, πσα, εἰδην, ημίνας, to divide : to partition.

δίαιτα, ης, ή, diet.

Διακονική, ό, Deacon Daniel. § 120.

N. 2.

διάκονος, ου, ό, deacon.

διακόπτω (κόπτω), interrupt.

διάκος, ου, ό, = διάκονος.

Διάκος, ου, ό, Diakos, a captain.

διακόσιοι, αι, α, two hundred.

διακοσιοστός, ή, έν, two hundredth.

διακρίνω (κρίνω), to distinguish from, determine : discern. With από τόν.

Διακωμής, ή, ό, = 'Ιάκωβος.

διαλέγω (λείγω), to select, pick, choose.

διαλεκτός, ή, έν, select, choice, picked.

διάλεκτος, ου, ή, dialect : language, γλώσσιν.

διαλεχτός, = διαλεκτός, ή, έν.

διαρπάζω (αρπάζω), to sack, plunder.

διασκιδάζω (σκιδάζω), ασα, άσδην, ασμίνας, to scatter about.

διάστημα, ατος, τδ, distance : space.

διαστρέφω (στρέφω), to pervert.

διατάττω (τάττω), αξα, άχδην, αγμίνας, to order : to instruct.

διατηρῶ (τηρῶ), to preserve.

διὰ τί (διά τί), adv. why : because, for, διότι.

διαφέρω (φέρω), to differ. With του, or από τόν.

διαφθείρω (φθείρω), to corrupt.

διαφορά, ας, ή, difference.

διαφορετικός, ή, έν, and

διάφορος, ον, different : various. With του, or από τόν.

διβάνι (Turk.), ιού, τδ, divan.

διδασκτής, ου, ό, preacher.

διδασκτικός, ή, έν, didactic.

διδασκαλικός, ή, έν, pertaining to a δάσκαλος.

διδάσκαλος, ου, ό, teacher, instructor.

διδάσκω, to teach, instruct. With τόν τόν, or τόν να.

δίδυμος, ον, twin.

δίδω (δίδωμι), to give : to sell. With τόν τόν, or εις τόν.

διερμηνευτής, ου, ό, interpreter.

διευθύνω (εἰθύνω), to direct.

δήγησις, ιως, ή, narration, relation.

διηγούμαι, εισαι, ήδην, to narrate, relate.

διηγῶντας, participle = διηγούμενος, η, ον, from the preceding.

δίκαιον, ου, τδ, right.

δίκαιος, α, ον, just.

δικαιοσύνη, ης, ή, justice.

δικαστήριον, ου, τδ, tribunal.

δικός, = ιδικός.

δικτατορία (Lat. dictator), ας, ή, dictature, dictatorship.

δίκτυον, ου, τδ, net.

δίνω, = δίδω.

διό, conj. = ὅθιν, therefore.

διοικῶ (οικίω), εις, ησα, ήδην, to govern, manage.

Διομήδης, ους, ό, Diomede.

διοργανισμός (όργανον), ου, ό, organization.

διορθῶνω (διορθῶ), ωσα, ώδην, ωμίνας, to correct.

διόρθωσις, ιως, ή, correction.

διορθωτής, ου, ό, corrector.

διορίζω (ορίζω), ισα, ίσδην, ισμίνας, to appoint, commission.

Διός, from Ζεύς.

διπλῶνω (διπλόω), ωσα, ώδην, ωμίνας, to double, fold.

διπλός, ή, έν, and

διπλοῦς, ή, ουν, double.

δίδς, adv. twice. With του.

δισάκκι (σακκι), ιου, τὸ, saddle-bags.
 δίσκιτες, and
 δίσκοι, = βίσιπτοι.
 δίσκος, ου, ὁ, disk : a flat circular metallic plate used in churches, say a contribution box.
 διπλός, ἡ, ὅν, double, two.
 διχόνοια, ας, ἡ, dissension.
 δίχτι, ιου, τὸ, = δίπτυνον.
 δίχως, ημερ. = χωρίς.
 δίψα, ας, ἡ, thirst.
 διψῶ, ᾤς, ασα, ασμίνας, to thirst, be thirsty : to thirst for. With τόν, or διὰ τόν.
 διῶ, a very fashionable form, = ἰδῶ, from βλίτω.
 διώκω, ᾤξα, ᾤχθην, ᾤγμινας, to drive away or out : to beat off.
 διώχων, = διώκων.
 δόγμα, ατος, τὸ, tenet, dogma.
 δοκιμάζω, ασα, ᾤσθην, ασμίνας, to try, examine, prove : to endure, suffer, undergo.
 δοκιμή, ἡς, ἡ, trial, examination, proof.
 δόκιμος, η, ον, distinguished, of merit, approved.
 δολιγός, ἄ, ὅν, crafty, deceitful.
 δολόνω, ωσα, ᾤσθην, ᾤμινος, to bait.
 δόλος, ου, ὁ, craft, cunning, wile, deceit.
 δόλωμα, ατος, τὸ, bait.
 δόντι (ᾤδούς), ιου, τὸ, tooth.
 δόξα, ης, ἡ, glory : opinion.
 δόξα σοι ὁ Θεός, glory be to God, thank God.
 δοξάζω, ασα, ᾤσθην, ασμίνας, to glorify : to believe, to believe in, to think. With τόν.
 δοξάρι (τοξάριον), ιου, τὸ, = τόξον.
 δορυφόρος, ου, ὁ, one of the body-guard : satellite.
 δόσις (δόσις), ατος, τὸ, = φόρος, tax.
 δούλα, ας, ἡ, = δούλη.
 δουλεία, ας, ἡ, servitude : work, business : affair.
 δούλιος, ιως, ἡ, service, serving.
 δουλιύω, ιυσα, εὔσθην, ιυμίνας, to work, labor : to serve : to belabor.
 δούλη, ης, ἡ, maid-servant.
 δουλόω (δουλόω), ωσα, ᾤσθην, ᾤμινος, to subjugate.
 δεῦλος, ου, ὁ, servant.

δραγομάνας, οτ δραγουμάνας (Turk.), ου, ὁ, = διαρμητευτής.
 δράκος, ου, ὁ, and
 δράκων, οτος, ὁ, dragon.
 δράμα, ατος, τὸ, play, drama.
 δραχμή, ἡς, ἡ, drachma, a coin.
 δρεπάνι, ιου, τὸ, and
 δρίπανον, ου, τὸ, sickle.
 δρόμος, ου, ὁ, way, road.
 *δρομῶ, ᾤς, ησα, = τρίχων.
 δροσάτες, η, ον, and
 δροσιγός, ἄ, ὅν, dewy : cool, refreshing.
 δροσιᾶ, ᾤς, ὁ, = δροσιγός.
 δροσιζω, ισα, ᾤσθην, ισμίνας, to cool, refresh.
 δρόσος, ου, ἡ, dew.
 δύναμαι, ἰδυνάμην, ἰδυνήσθην, Greek, = ἡμπορῶ.
 δύναμη, ης, ἡ, and
 δύναμις, ιως, ἡ, strength, power, force.
 δυναμίνω, ωσα, ᾤσθην, ᾤμινος, to strengthen.
 δυνατός, ἡ, ὅν, possible : strong.
 δύο, two. § 149. S.
 δυσσεριστῶ, ιῆς, ησα, ἡσθην, ημίνας, to displease.
 δύση, ης, ἡ, and
 δύσις, ιως, ἡ, setting, as of a celestial body : the west.
 δυσκολύομαι, εὔσθην, to find it difficult : to be reluctant.
 δυσκολία, ας, ἡ, difficulty.
 δύσκολος, η, ον, difficult.
 δυστυχής, ἰς, unfortunate, wretched.
 δυστυχία, ας, ἡ, misfortune, calamity.
 δυστυχῶ, ιῆς, ησα, ισμίνας, to be unfortunate, to meet with adversity.
 δυσωδία, ας, ἡ, stench.
 δυτικός, ἡ, ὅν, western.
 δύω, υσα, to set, as a celestial body.
 δώδεκα, twelve.
 δωδεκαρία, ἡ, and
 διδωκάς, ᾤδος, ἡ, the number twelve.
 δωδεκάτος, η, ον, twelfth.
 δῶμα, ατος, τὸ, terrace, flat roof.
 δωριά, ᾤς, ἡ, and
 δῶρον, ου, τὸ, present, gift.

E.

ε prefixed to words, 19. N. — annexed to words, 23. N. 1, 2. — for I and

Ο, 27. 6. *feminines in, 35.*
ī, interj. eh!
ἰάν, conj. if: although, suppose, grant.
ἰάν καί, although.
ἑαυτοῦ, ἑν, self. § 67.
ἰβγάζω (ἰκβάλλω), to put out or off,
take out. § 106.
ἰβγαίνω (ἰκβαίνω), to go or come out.
§ 106.
ἰβγάνω, = ἰβγάζω.
ἰβδομάς, ἄδοι, ἡ, week.
ἰβδομηῆντα, seventy.
ἰβδομος, η, ον, seventh.
Ἰβραῖος, ου, ὁ, Jew.
ἰγγίζω, ἰξα, ἰχθην, ἰγμίνος, to touch.
ἰγγικτιάς, ἡ, ὅν, touching: biting, as
words.
ἰγγισμα, ατος, τὸ, touch.
ἰγγότη, ης, ἡ, granddaughter.
ἰγγονος, ου, ὁ, grandson.
ἰγγυτής, ου, ὁ, and
ἰγγυτής, ἡ, ὁ, one who gives bail or se-
curity: guarantee.
ἰγκαρδιακά, adv. cordially, heartily.
ἰγκαρδιακός (ἰγκάρδιος), ἡ, ὅν, cordial,
heartly.
ἰγκίφαλος, ου, ὁ, brain.
ἰγκράτεια, ας, ἡ, temperance.
ἰγκωμιάζω, ασα, ἄσθην, ασμίνος, to
praise, laud.
ἰγκώμιον, ου, τὸ, praise, encomium.
ἰγνω, = ἰνοια.
**Εγριτω, ως, ἡ, = Εἰριπος.*
ἰγχιρίζω, ισα, ἰσθην, ἰσμίνος, to hand
over, to hand.
ἰγώ, I. § 64.
ἰδικός (ἰδιος), ἡ, ὅν, own. § 69.
ἰδικός, ου, ὁ, = συγγενής.
ἰδῶ (ᾶδε), adv. here.
ἰθνικός, ἡ, ὅν, national: heathen.
ἰθνισμός, ου, ὁ, nationality.
ἰθνος, ους, τὸ, nation.
ἰθος, ους, τὸ, custom, habit.
ἰδησις, ιως, ἡ, news, intelligence:
knowledge.
ἰδοποιῶ, ις, ησα, ἡσθην, ημίνος, to in-
form. With τὸν τόν.
ἰδος, ους, τὰ, species.
ἰῶ, interj. O that!
ἰκίνα, ας, ἡ, = ἰκάν.
ἰκονοστασίον (στάσις), ου, τὸ, niche.

ἰκονοστάς, ἡ, twenty.
ἰκονο, twenty.
ἰκάν, ὅνος, ἡ, image: picture, likeness,
portrait.
ἰλικρινεία, ας, ἡ, sincerity.
ἰλικρινής, ις, sincere.
ἰμαι, to be: to belong to, with τοῦ.
§ 106.
ἰσημίνος, η, ον, said: aforesaid, above-
mentioned.
ἰσηνη, ης, ἡ, peace.
ἰσηνοποιῶ, ις, ησα, to pacify.
ἰς, prep. § 201.
ἰς, μία, ἑν, = ἑνας.
ἰσάγω (ἄγω), ἄξα, ἄχθην, αγμίνος, to
introduce.
ἰσί, prep. = ἰς.
ἰσσοδος, ου, ἡ, entrance.
ἰσσι, conj. whether, or.
ἰκ, prep. § 192.
ἰκαστος, η, ον, = καθι, every.
καθ' ἰκάστην, daily, every day.
ἰκατόν, hundred.
ἰκατονταστής, ἰδος, ἡ, century.
ἰκατοντάκις, adv. hundred times.
ἰκατοστή, ἡς, ἡ, one hundred.
ἰκατοστός, ἡ, ὅν, hundredth.
ἰκιδῶ (ἰδῶ), to edit.
ἰκδικησις, ιως, ἡ, vengeance: revenge.
ἰκδοσις, ιως, ἡ, edition.
ἰκδύνω, υσα, ὑσθην, υμίνος, = γδύνω.
ἰκτι, adv. there.
ἰκτι ἰποῦ, as, while, when, ἰνῶ.
ἰκτιθεν, adv. thence, from that place.
ἰκτινος, η, ο, that: he, she, it. §§ 72:
172.
**ἰκτιός, ἄ, ὁ, = the preceding.*
ἰκκλησία, ας, ἡ, church.
ἰκκλησιαστικός, ἡ, ὅν, ecclesiastical.
ἰκλίγω (λίγω), to select, choose: to
elect.
ἰκλιψις, ιως, ἡ, eclipse.
ἰκουσίως adv. willingly, voluntarily.
ἰκρηγνύω (ῖρηγνύω), ηξα, ἄγην, to break
out.
ἰκτιλῶ (τελῶ), ις, ισα, ἰσθην, ἰσμίνος,
to perform, do: to fulfil.
ἰκτός, adv. without: except: besides.
With τοῦ.
ἰλα, ἰλᾶται, come. § 106.
ἰλᾶδι, ιού, τὸ, = λάδι.
ἰλαία, ας, ἡ, olive: mole, on the skin.

ἐλαιόλαδον (λάδι), ου, τὸ, olive oil.
 ἐλάτη, ης, ἡ, and
 ἔλατος, ου, ὁ, pine.
 ἐλάττωμα, ατος, τὸ, defect, fault.
 ἐλάφι, ιου, τὸ, deer.
 ἔλαφος, ου, ὁ, stag : ἡ ἔλαφος, hind.
 ἐλαφρόπιτρα (πίτρα), ας, ἡ, pumice.
 ἐλαφρός, ἁ, ἐν, light, not heavy.
 Ἑλβίτιος, ου, ὁ, Helvetius.
 ἐλέγχω, ιγξα, ἔχθην, ιγμίνας, to accuse : to convict.
 ἐλεημοσύνη, ης, ἡ, alms : charity.
 ἔλεος, ους, τὸ, mercy, pity : alms, ἐλεημοσύνη, charity.
 ἐλευθερία, ας, ἡ, liberty.
 ἐλευθερόνω, ωσα, ὤθην, ωμίνας, to free, liberate, deliver.
 ἐλεύθερος, α, ἐν, free : unmarried.
 ἐλευθέρωτής, ου, ὁ, liberator.
 ἔλευσις, ιως, ἡ, coming, arrival.
 ἐλυότερος, α, ἐν, = ἐλύθεις.
 ἐλίφας, αντες, ὁ, elephant.
 ἐλεῶ, ις, ησα, ἤθην, ημίνας, to pity, have mercy on.
 ἐλιά, ας, ἡ, = ἱλαία.
 Ἑλλάς, αδος, ἡ, Greece.
 Ἑλλην, ηνος, ὁ, a Greek, Grecian.
 Ἑλληνικός, ἡ, ἐν, Greek, Grecian.
 ἔλλειψις, ιως, ἡ, deficiency, want.
 ἐλπίζω, ισα, to hope.
 ἐλπίς, ιδος, ἡ, hope.
 Ἑλυπος, ου, ὁ, = Ὀλυμπος.
 ἐμπαυτοῦ, § 67. N. 2.
 ἐμβαίνω (βαίνω), to enter, to go or come in.
 ἐμβασμα, ατος, τὸ, entrance, εἴσοδος.
 ἐμμεσος, ἐν, mediate.
 ἔμμεστος, η, ἐν, = νόστιμος.
 ἔμορφος, η, ἐν, = εὐμορφος.
 ἐμπαίνω, = ἐμβαίνω.
 ἐμπαρόδῳ (ἐν παρόδῳ), adv. in passing, incidentally.
 ἐμπειρος, ου, skilled in. With τοῦ.
 ἐμπήγω (πήγνυμι), ηξα, ἔχθην, ηγμίνας, to thrust in, fix in or on : to set in the ground.
 ἐμποδίζω, ισα, ἴσθην, ισμίνας, to hinder, impede, prevent : to forbid.
 ἐμπορίον, ου, τὸ, commerce.
 ἔμπορος, ου, ὁ, merchant.
 ἐμπαρῶ, = ἡμπαρῶ.
 ἐμπρός, and

ἔμπροσθά, adv. before, in the presence of : in comparison with. With τοῦ, or εἰς τόν.
 ἔμπροσθεν, adv. before.
 ἔμπροστά, = ἔμπροσθά, ἐμπρός.
 ἐμψυχος, η, ἐν, animated.
 ἐναντίον, adv. against, opposite, contrary to. With τοῦ, or εἰς τόν.
 ἐναντιόνομαι, ὡθην, to oppose.
 ἐναντίος, α, ἐν, opposite, opposed to, contrary. With τοῦ, or εἰς τόν.
 ἐξ ἐναντίας, on the contrary.
 ὅθεν τὸ ἐναντίον, on the contrary, parenthetically.
 ἕνας, μία, ἕνα, one : a, an. § § 58 : 149.
 διὰ μιᾶς, at once.
 ἑνδεκα, eleven.
 ἑνδεκατος, η, ἐν, eleventh.
 ἐνδιαδίτως, adv. inwardly, internally, mentally.
 ἑνδοξος, η, ἐν, glorious, illustrious.
 ἔνδυμα, ατος, τὸ, garment, φόρεμα.
 ἐνδύω (δύνω), υσα, ἴσθην, υμίνας, to clothe, dress. Pass. ἐνδύομαι, to put on, clothe one's self with ; with τόν.
 ἐνδορεύω (ἰδρεύω), to lie in wait.
 ἐνδαρρύνω (δαρρύνω), υσα, ὕνθην, to encourage.
 ἐνθουσιάζω, ασα, ἄσθην, ασμίνας, to render enthusiastic.
 ἐνθυμίζω, ισα, to remind.
 ἐνθυμούμαι, ἵσται or ἄσαι, ἤθην, to remember, recollect.
 ἐνθυμῶ, ις, = ἐνθυμίζω.
 ἐνίστι, adv. = παρῑστι.
 ἔννατος, η, ἐν, ninth.
 ἐννία, nine.
 ἐννιηκῶστές, ἡ, ἐν, ninetyeth.
 ἐννιήντα, ninety.
 ἐννιά, = ἐννία.
 ἔννοια, ας, ἡ, idea, thought : meaning, sense, signification : care.
 ἔννοια σου, care not.
 ἐννοιάζει (ἐννοια), it concerns, μίλι, impersonal. With τόν.
 ἐνοίκιον, ου, τὸ, house-rent.
 ἐνοός, = νοός.
 ἐνώω, ωσα, ὤθην, ωμίνας, to unite.
 ἐνὶ ὧ (ἐν ὧ), adv. as long as : while, at the time when.

ἐνόχληση, ης, ἡ, and

ἐνόχλησις, ιως, ἡ, vexation.

ἐνοχλῶ, εἰς, ἡδην, ημίνος, to trouble, πειράζω, vex, plague.

ἐνταυτῇ (ἐν ταυτῇ), adv. at the same time.

ἐντάφιος, α, ον, sepulchral, funeral.

ἐντελής, ἰς, complete, perfect.

ἐντελῶς, adv. completely, perfectly.

ἐντερων, ου, τὸ, gut.

ἐντός, adv. within. *With τοῦ.*

ἐντόσθια, ων, τὰ, intestines, bowels, entrails.

ἐντρέπομαι, to be ashamed of: to be bashful. *With τόν.*

ἐντροπαλός, ἡ, ὄν, bashful, modest, diffident.

ἐντροπή, ἡς, ἡ, bashfulness: shame.

ἐντροπιάζω, ασα, ἀσθην, ασμίνος, to shame, disgrace: to dishonor.

ἐνῶ (ἐν ᾧ), adv. while.

ἐνωρίς (ἐν, ὥρα), adv. early in the evening.

ἐξ, prep. = ἐκ.

ἕξ, six.

ἐξαγορά (ἀγορά), αῖς, ἡ, ransom.

ἐξαίρισις, ιως, ἡ, exception.

ἐξαίριος, ας, ὄν, excellently, finely.

ἐξαίρετος, η, ον, excellent, fine, choice.

ἐξαίρῶ (αἶριω), εἰς, ισα, ἰδην, ημίνος, to except.

ἑξακόσιοι, αι, α, six hundred.

ἑξακοισστός, ἡ, ὄν, six hundredth.

ἐξαπλῶν (ἀπλόνω), unfold: stretch: spread, propagate.

ἐξεργάζομαι (ἐργάζω), αῖσαι, ἡδην, ημίνος, to depend upon. *With ἀπὸ τόν.*

ἐξαφνα (ἐξαίφνης), adv. suddenly.

ἐξιβγιν, = ἐβγῆκε, from ἐβγαίνω.

ἐξετάζω, ασα or ἀξα, ἀσθην, ασμίνος, to examine.

ἐξέτασις, ιως, ἡ, examination.

ἐξέυρω (ἐξ, εὐρίσκω), = ἡξέυρω.

ἕξ, = ἕξ, six.

ἐξήγησις, ιως, ἡ, explanation, exposition.

ἐξηγητής, οὔ, ὁ, commentator.

ἐξηγῶ (ἡγίζμαι), εἰς, ησα, ἡδην, ημίνος, to explain, expound. *Pass. ἐξηγῶμαι, also to express one's self.*

ἑξηκοστός, ἡ, ὄν, sixtieth.

ἑξήντα, sixty.

ἕξ, adv. used only in the expressions,

εἰς τὸ ἕξ, henceforth, for the future: καὶ τὰ ἕξ, and so forth.

ἕξις, ιως, ἡ, habit.

ἕξίσου, adv. equally.

ἕξοδεύω (ἐδός), ιστα, εὔδην, ευμίνος, to spend.

ἕξοδον, τὸ, generally τὰ ἕξοδα, expenses.

ἕξολοθρεύω (ὀλοθρεύω), ιστα, εὔδην, ευμίνος, to destroy utterly.

ἕξομολόγησις, ιως, ἡ, confession.

ἕξομολογῶ (ὁμολογῶ), εἰς, ησα, ἡδην, ημίνος, to confess, to hear the confession of a sinner, as a priest. *Pass.*

ἕξομολογούμαι, to confess, acknowledge one's sins to a confessor.

ἕξορία, ας, ἡ, exile, banishment.

ἕξορίζω (ὀρίζω), ισα, ἰσθην, ισμίνος, to exile, banish.

ἕξουσία, ας, ἡ, power, authority.

ἕξοχῆ, ἡς, ἡ, country, not town or city. κατ' ἕξοχῆν, by way of excellence, par excellence.

ἕξοχότης, ητος, ἡ, Excellency, a title most commonly given to physicians.

ἕξυπνίζω, ισα, ἰσθην, ισμίνος, = ἕξυπνῶ.

ἕξυπνος, η, ον, awake.

ἕξυπνῶ (ὑπνός), αἰς, ησα, ημίνος, to awake, wake.

ἕξω, adv. out: outside, without. *With τοῦ, or ἀπὸ τόν.*

ἀσ' ἕξω, by heart.

ἑορτάζω, ασα, ἀσθην, ασμίνος, to celebrate a church-feast.

ἑορτή, ἡς, ἡ, church-feast.

ἐπαγγέλλομαι (ἀγγίλλω), ἰλδην, to profess.

ἐπαγγελμα, ατος, τὸ, profession.

ἐπαινος, ου, ὁ, praise.

ἐπαινῶ (αἰνῶ), εἰς, ισα, ἰδην, εμίνος, to praise. *Pass. ἐπαινοῦμαι, also to pride one's self upon, with εἰς τόν.*

ἐπακούω (ἀκούω), to hear, as a prayer.

ἐπαναλαμβάνω (λαμβάνω), to repeat.

ἐπανάληψις, ιως, ἡ, repetition.

ἐπανάστασις, ιως, ἡ, insurrection.

ἐπάνω, adv. up: above. *With τοῦ, or εἰς τόν.*

Ἐσαχτος, ου, ὁ = Ναύπαχτος.

ἐπειδή, conj. since, because, inasmuch as.

ἔπειτα, adv. then, thereupon, directly after, afterwards: moreover.

ἐπί, *prep.* upon, little used. With τοῦ, or τῆς.

ἐπὶ παρουσία τοῦ, in the presence of.

ἐπιβουλεύωμαι (βουλεύω), εὖθην, to plot against, to have a plan against.

ἐπιδικατικός, ἡ, ἐν, susceptible of. With τοῦ.

ἐπιθυμία, ας, ἡ, desire, wish.

ἐπιθυμῶ (θυμός), αἶς, ἡσα, to desire, wish.

ἐπικέρδης, ἰς, lucrative.

ἐπικράτεια, ας, ἡ, government, jurisdiction.

ἐπικρατῶ (κρατῶ), αἶς, ἡσα, to prevail.

ἐπικυρόω (κυρόω), ὡσα, ὡθην, ὡμίνας, to sanction, ratify.

ἐπιμέλεια, ας, ἡ, diligence, industry.

ἐπιμελούμαι (μίλω), εἶσαι, ἡθην, ημίνας, to take care of: to be diligent.

With τόν.

ἐπιμονή, ἡς, ἡ, perseverance.

ἐπιρρησίς, ἰς, prone to. With αἶς τόν.

ἐπίρρημα, ατος, τὸ, adverb.

ἐπίσκοπος, ου, ὁ, bishop.

ἐπιστάτης, ου, ὁ, superintendent.

ἐπιστήμιος, α ου, intimate.

φίλος: ἐπιστήμιος, bosom friend.

ἐπιστήμη, κς, ἡ, science: knowledge.

ἐπιστημονικός, ἡ, ἐν, scientific.

ἐπιστηρίζω (στηρίζω), to base.

ἐπιστολή, ἡς, ἡ, epistle, letter.

ἐπιστρέφω (στρέφω), to return.

ἐπιστροφή, ἡ, return.

ἐπιταυτοῦ (ἐπὶ ταῦ αὐτοῦ), *adv.* on purpose, expressly.

ἐπιτηδύιος, α, ου, skilful, expert, adroit, dexterous: suitable, proper.

ἐπιτοπλίωστος (ἐπὶ τὸ πλίωστος), *adv.* only in the expression ὡς ἐπιτοπλίωστος, for the most part.

ἐπίτροπος, ου, ὁ, trustee.

ἐπιχειρίζομαι (χείρ), ἰσθην, and

ἐπιχειρῶ, αἶς, ἡσα, to undertake, to attempt.

ἔπομαι, = ἀκολουθῶ.

ἐπομένως, *adv.* next, after that.

ἑπτά, seven.

ἑπτακῆσμι, αι, α, seven hundred.

ἑπτάμισυ (ἥμισυ), seven and a half.

ἐργάζομαι, ἐργάζομαι, to work, labor.

ἐργαλίον, ου, τὸ, instrument, tool.

ἐργαστήρι, ου, τὸ, and

ἐργαστήριον, ου, τὸ, shop.

ἐργάτης, ου, ὁ, workman, laborer.

ἔργον, ου, τὸ, work, deed.

ἐρείπιον, ου, τὸ, ruins.

ἐριυνῶ, ᾄς, ἡσα, to examine, inquire.

ἐρημία, ας, ἡ, wilderness, desert: desolation: loneliness, solitude.

ἐρημος, η, ου, desert, wild, uninhabited: unhappy, ill-fated, in poetry.

ἐρημος, ου, ἡ, desert.

ἐρίφιον, ου, τὸ, kid.

ἐρμηνεύω, νσα, εὖθην, ὑμίνας, to explain, interpret: to instruct, teach, direct. With τόν τόν.

Ἑρμῆς, ου, ὁ, Hermes, Mercury.

ἐρμιά, ας, ἡ, = ἐρημία.

ἐρχομαι, to come. § 106.

ἐρχομός (ἐρχομαι), ου, ὁ, arrival.

ἔρως, ωτος, ὁ, and

ἔρωτας, α, ὁ, love, the passion of love: Cupid.

ἔρωτῶ, ᾄς, ἡσα, ἡθην, ημίνας, to question, ask.

-ίς, masculine in, § 35.

ἑσῆς, § 64.

ἑσῆρα, ας, ἡ, evening.

ἑσπέρας, *adv.* in the evening, as χθὺς τὸ ἑσπέρας, last evening.

ἑσπέριος, α, ου, western.

ἐσύ, thou. § 64.

ἑσχάτως, *adv.* recently, lately.

ἑσωτερικός, ἡ, ἐν, interior: internal.

ἐτήσιος, α, ου, annual, yearly.

ἐτοιμάζω, ασα, ἄσθην, ἀσμίνας, to prepare, make ready.

ἐτοιμασία, ας, ἡ, preparation.

ἑτοιμος, η, ου, ready: prompt.

ἔτος, ους, τὸ, year.

ἐαυτός, = ταῦτος.

ἔτσι (Ital. eziand?), *adv.* = οὕτως.

εὐαγγέλιον, ου, τὸ, gospel: evangelistary.

εὐαίσθητος, η, ου, sensitive.

εὐγε, *interj.* well done! bravo!

εὐγένεια, ας, ἡ, nobleness: gentlemanly conduct.

εὐγενής, ἰς, noble.

εὐγενής, ους, ὁ, gentleman: nobleman.

εὐγένια, ας, ἡ, nobility, French noblesse, as a title of respect.

εὐγενικός, ἡ, ἐν, gentlemanly: noble.

εὐγλωττία, *ας, ἡ*, eloquence.
 εὐγλωττος, *η, ον*, eloquent.
 εὐεργίτης, *ου, ὁ*, benefactor.
 εὐθηνά, *adv.* cheaply.
 εὐθηνία, *ας, ἡ*, plenty : cheapness.
 εὐθηνός (εὐθηνής), *ή, ὅν*, cheap.
 Εὐθύμιος, *ου, ὁ*, Euthymios.
 εὐθύς, *adv.* immediately, directly.
 εὐθύς ποῦ, *or* εὐθύς καὶ ὥς, *as*
 soon as. § 232. 2.
 εὐκαιρία, *ας, ἡ*, opportunity : occasion.
 εὐκαιρίων (εὐκαιριος), *ῶσα, ὡθην, ῶμι-*
νος, to empty, evacuate.
 εὐκαίρος, *η, ον*, empty.
 εὐκαιρῶ, *εἷς, ἡσα*, to be at leisure.
 εὐκατάστατος, *η, ον*, being in good cir-
 cumstances, having a considerable
 amount of property.
 εὐκόλα, *adv.* easily : readily.
 εὐκολία, *ας, ἡ*, ease, facility.
 εὐκόλος, *η, ον*, easy.
 εὐκολύνα, *υνα, ὕθην*, to facilitate.
 εὐκόλως, *adv.* easily, with facility.
 εὐλάβεια, *ας, ἡ*, veneration, reverence.
 εὐλαβής, *ίς*, religiously reverent.
 εὐλογία, *ας, ἡ*, blessing : bliss : small
 pox.
 εὐλογῶ, *εἷς, ἡσα, ἡθην, ἡμίνο*, to bless.
 εὐμορφία, *ας, ἡ*, beauty.
 εὐμορφος, *η, ον*, beautiful, ὡραῖος.
 εὐνουχίζω, *ισα, ἰσθην, ἰσμίνο*, to cas-
 trate.
 εὐνούχος, *ου, ὁ*, eunuch.
 εὐοῖ, *interj.* denoting surprise, used by
 women.
 εὐρεσις, *ιως, ἡ*, invention.
 Εὐριπος, *ου, ἡ*, Euripos, or Negro-
 ponte.
 εὐρίσκω, to find : to hit. *Pass.* εὐρί-
 σκομαι, *also*, to be, to be present :
 to live, reside. § 106.
 Εὐρώπη, *ης, ἡ*, Europe.
 εὐσεβία, *ας, ἡ*, piety.
 εὐσεβής, *ίς*, pious.
 εὐσπλαγχνία, *ας, ἡ*, mercy, merciful-
 ness.
 εὐσπλαγχνος, *η, ον*, merciful.
 εὐταξία, *ας, ἡ*, good order.
 εὐτελής, *ίς*, worthless, vile.
 εὐτυχής, *ίς*, fortunate.
 εὐτυχία, *ας, ἡ*, good fortune.
 εὐτυχῶ, *εἷς, ἡσα, ἰσμίνο*, to be fortu-

nate, to succeed.
 εὐφημος, *ον*, well sounding : auspicious.
 Εὐφροσύνη, *ης, ἡ*, Euphrosyne, *one of*
the Graces.
 εὐφρής, *ίς*, intelligent, ingenious.
 εὐχαριστῶ, *εἷς, ἡσα, ἡθην, ἡμίνο*, to
 thank. *Pass.* εὐχαριστοῦμαι, to be
 contented or satisfied with, followed
 by *εἰς τόν*.
 εὐχή, *ῆς, ἡ*, written prayer : blessing.
 εὐχομαι, to pray : to bless. § 106.
 εὐωδία, *ας, ἡ*, fragrance.
 ἔφισις, *ιως, ἡ*, = ἱερθυμία.
 ἐφίτος (ἐπί, ἔτος?) *adv.* this year.
 ἔφιππος, *ον*, on horseback, riding.
 ἐφορῶ (ἐρμῶ), to rush upon, attack.
 ἐφορος, *ου, ὁ*, overseer, inspector, super-
 visor, superintendent.
 ἐχθίς, *adv.* yesterday.
 ἐχθρα, *ας, ἡ*, enmity.
 ἐχθρισσα, *ας, ἡ*, female enemy.
 ἐχθριτα, *ας, ἡ*, = ἐχθρα.
 ἐχθρός, *ου, ὁ*, enemy.
 ἐχίς, *ιος, ἡ*, viper.
 ἐχτί, *and*
 ἐχτίς, *adv.* = ἐχθίς.
 ἐχω, to have : to consider, deem : to
 cost. § 106.
 εἰν τὰ ἐχω τόσον καλὰ μὲν αὐτόν,
 I am not on very good terms with
 him.
 τὸ ἐχιν, property.
 εἰψ, *for* εἰσ, 27. 2.
 ἐψί, *and*
 ἐψίς (ὀψί), *adv.* last evening.
 ἕως, *adv.* till, until : as far as : how
 far, how long.
 ἕως, *prep.* § 201.
 ἕως νύ, *and*
 ἕωσού (ἕως οὐ), *or* ἕωσού νύ, *till, until.*
 § 232. 2.
 Ζ.
 ζ for δ or σ, 27. 7.
 ζάλη, *ης, ἡ*, violent agitation : tem-
 pest : giddiness.
 ζαρκάδι (δορκάς), *εἰς, τὸ*, deer.
 ζαρόνω (σαρόνω, σαίρω?), *ῶσα, ὡθην,*
ῶμίνο, to shrivel : to wrinkle.
 ζιρβός (unc.), *ή, ὅν*, = ἀριστιρότος.
 ζίστα, *ας, ἡ*, = ζίστη.

Ζισταίνω (ζιστός), ανα, άθην, αμίνος, to warn.

Ζίστη, ης, ή, warmth : heat.

Ζιστός, ή, έν, warm.

Ζευγάρι, ιευ, τή, pair.

Ζιύγω, ευζα, εύχθην, ευγμίνος, to yoke.

Ζιός, Διός, Δία, Jupiter.

Ζηλιύω, ευσα, εύθην, ευμίνος, to be envious of. With τόν.

Ζήλος, ου, ή, zeal.

Ζηλοτυπία, ας, ή, jealousy.

Ζηλότυποι, η, εν, jealous.

Ζημία, ας, ή, injury : damage : mis-chief.

Ζημιώνω, ωσα, ώθην, ωμίνος, to injure : to damage.

Ζήτημα, ατος, τή, question.

Ζήτησις, ιως, ή, question : search after.

Ζητώ, ις, ησα, ήθην, ημίνος, to seek, to be in search of : to ask, demand.

Ζουλιύω, = ζηλιύω.

Ζουλιζω (unc.), ιξα, ίχθην, ιγμίνος, to squeeze, press.

Ζουρλός (unc.), ή, έν, = περιός.

Ζοχάρι (σόγχοι), ιευ, τή, a plant.

Ζύγι (ζυγός), ιευ, τή, weight.

Ζυγιάζω, ασα, άσθην, ασμίνος, to weigh.

Ζυγός, ου, ή, yoke.

Ζύθος, ου, ή, beer.

Ζυμόνω, ωσα, ώθην, ωμίνος, to knead.

Ζω, ησα, to live. § 106.

ιὰ ζήs, ιὰ ζήτι, pray, pray.

Ζωγράφος, ου, ή, painter.

Ζωή, ης, ή, life.

Ζωηρός, ή, έν, lively, vivacious.

Ζωνέρι, ιευ, τή, girdle, belt.

Ζώνη, ης, ή, girdle, belt : zone.

Ζωνταινύω, ευσα, to bring to life, revive : to come to life.

Ζωντανός (ζών), ή, έν, living, alive.

Ζωντόβολον (ζών), ου, τή, = γαδούρι, ass.

Ζώον, ου, τή, animal : beast.

Ζωτικός, ή, έν, vital.

Ζωώδης, ις, brutal.

H.

-η for -ης or -ις, 42. N. 2.

ή, see ή.

ή, = αι, from ή.

ή, conj. or, either. § 251.

ήγιμών, όνος, ή, prince.

ήγουμίνος, ου, ή, prior of a convent.

ήγουν, adv. that is, namely.

ήδονή, ης, ή, pleasure : lust.

ήδύω, υνα, ύνθην, to please, delight.

Pass. ήδύομαι, to delight in, take pleasure in, with ις τόν.

ήδύοσμον, ου, τή, spearmint.

ήθικός, ή, έν, moral.

ήθος, ους, τή, commonly τή ήθην, morals, moral character.

ήλικία, ας, ή, age, as of a person.

ήλιος, ου, ή, sun.

οι ήλιοι, the heat of the sun.

ήμις. § 64.

ήμέρα, ας, ή, day.

ήμιρύνω, ωσα, ώθην, ωμίνος, to tame : to render sociable : to appease.

ήμιρος, η, εν, tame, not wild : mild, gentle : domestic, as an animal.

ήμισυς, ια, υ, = μισός.

ήμπορώ, to be able, can. § 106.

ήν, = ήτον, was, from ήμαι.

ήξιύω, (ιξιυρίσκω), to know. § 106.

ήρα, ας, ή, Hera, Juno.

ήρα (αίρα), ας, ή, darnel, lolium temerulentum.

ήρωικός, ή, έν, heroic.

ήρωισμός, ου, ή, heroism.

ήρως, ιως, ή, hero.

-ης for -ις, 37. N. 2. — for ις, 42. N. 3.

ήσυχία, ας, ή, quiet : rest.

ήσυχος, η, εν, quiet.

ήτι, conj. = ή, or, either.

ήχος, ου, ή, sound : noise, clamor.

Θ.

Θά, § 106.

Θάλασσα, ης, ή, sea.

Θαλασσιός, ή, έν, of the sea, marine.

Θάμα, = θαῦμα,

Θαμπώνω (θαμπός), ωσα, ώθην, ωμίνος, to dim, obscure, sully, darken.

Θαμπός (θάμβος), ή, έν, dim, obscure, dark.

Θαμποφίγγω (θαμπός, φίγγω), to shine dimly, to shed a dim light.

Θανατικόν, ου, τή, = πανώλη, πανούκλα.

Θανατόνω, ωσα, ώθην, ωμίνος, to put to

death.

Θάνατος, ου, ὁ, death.

Θανή, ἥς, ἡ, = the preceding.

Θάπτω, to bury.

Θάρρος, ους, τὸ, confidence.

Θάρρῳ, εἰς, ἡσα, = νομίζω.

Θαῦμα, ατος, τὸ, wonder : miracle.

Θαυμάζω, ασα, ἄσθην, ασμένος, to wonder : to admire.

Θαυμασμός, οὔ, ὁ, wondering : admiration.

Θαυμαστός, ἡ, ὅν, wonderful : admirable.

*Θαφτιό (θάφτω), ιοῦ, τὸ, = τάφος.

Θάφτω, = θάπτω.

Θί (Θίλω), the same as θά : it is always followed by νά, thus, Θί νά.

Θιά, ᾤς, ἡ, goddess.

Θιάτρον, ου, τὸ, theatre.

Θία, ας, ἡ, aunt.

Θιάφι (Θιῶν), ιοῦ, τὸ, sulphur, brimstone.

Θείος, α, ον, divine.

Θείος, ου, ὁ, uncle.

Θίλημα, ατος, τὸ, will : desire, wish.

Θίλω, to will : to wish, desire, want : to maintain, affirm. § 106.

Θίλω καὶ δὲν Θίλω, whether I will or not.

Θεμέλιον, ου, τὸ, foundation : basis.

Θεμιστοκλῆς, κλείους, ὁ, Themistocles.

Θίς, οὔ, ὁ, god.

Θεοσίβεια, ας, ἡ, piety.

Θεοσεβής, ἰς, pious.

Θεότης, ητος, ἡ, deity : divinity.

Θεραπεία, ας, ἡ, cure, remedy.

Θερίζω, ισα, ἰσθην, ισμένος, to mow, reap.

Θερίο, οὔ, τὸ, = Θερίον.

Θεριστής, οὔ, ὁ, reaper : June, ἰούνιος.

Θερμά, adv. = Θερμῶς.

Θερμασιά, ᾤς, ἡ, and

Θέρμη, ης, ἡ, fever.

Θερμός, ἡ, ὅν, warm, ζιστός.

Θερμός, οὔ, ὁ, hot water.

Θερμότης, ητος, ἡ, heat.

Θερμῶς, adv. warmly.

Θέρος, ους, τὸ, the mowing season.

Θίσις, ιως, ἡ, position, situation.

Θισσαλία, ας, ἡ, Thessaly.

Θισσαλός, οὔ, ὁ, a Thessalian.

Θιτικός, ἡ, ὅν, positive.

Θίτω (τίθηναι), to put, place, βάζω.

Θεωρία, ας, ἡ, theory.

Θιωρῶ, εἰς, ἡσα, ἰσθην, ημένος, to see, behold, βλέπω : to consider, view.

Θηκᾶρι, ιοῦ, ἡ, = the following.

Θήκη, ης, ἡ, case : sheath, scabbard.

Θηλιᾶ (Θῆλυς), ᾤς, ἡ, noose.

Θηλύχι (Θηλυχός), ιοῦ, τὸ, buckle, clasp.

Θηλυκῶνα, ασα, ὠσθην, ωμένος, to buckle, clasp : to button.

Θηλυκός, ἡ, ὅν, female : feminine.

Θηρίον, ου, τὸ, wild beast.

Θηριώδης, ες, ferocious.

Θησαυρός, οὔ, ὁ, treasure.

Θλιβερά, adv. gloomily, dismally.

Θλιβερός, ἡ, ὅν, gloomy, dismal, melancholy.

Θλίβω, ιψα, ἰφθην, ιμμένος, to oppress.

Θλίψη, ης, ἡ, = the following.

Θλίψις, ιως, ἡ, affliction, distress.

Θολός, ἡ, ὅν, turbid.

Θόρυβος, ου, ὁ, tumult, uproar.

Θραξ, ακός, ὁ, a Thracian.

Θρίφω, = τρέφω.

Θρήνος, ου, ὁ, lamentation.

Θρησκεία, ας, ἡ, religion.

Θρησκευτικός, ἡ, ὅν, religious.

Θρησκευτικῶς, adv. religiously : with reference to religion.

Θρονί, ιοῦ, τὸ, chair : throne.

Θρόνος, ου, ὁ, throne.

Θροφή, = τροφή.

Θυγατήρ, ας, ἡ, = the following.

Θυγάτηρ, θυγατρός, ἡ, daughter. § 43. 4.

Θυμιάζω, ασα, ἄσθην, ασμένος, to fumigate with incense.

Θυμίαμα, ατος, τὸ, incense.

Θυμαιτόν, οὔ, τὸ, and

Θυμαιτήρ, ιοῦ, τὸ, censor.

Θυμών, ασα, ὠσθην, ωμένος, to enrage, to make angry.

Θυμών, ασα, to become or be angry.

Θυμός, οὔ, ὁ, anger.

Θυμοῦμαι, = ἰνθυμοῦμαι.

Θύρα, ας, ἡ, door.

Θύρι, ιοῦ, τὸ, door, used in certain expressions ; as, κατὰ Θύρι, indiscriminately.

Θυροδίδω (Θύρα, δίδω), to knock at a door.

Θυρωρός, οὔ, ὁ, door keeper, porter.

Θυσία, ας, ἡ, sacrifice.
 θυσιάζω, ασα, ἀσθην, ασμίνος, to sacrifice.
 θαρῶ, = θαρῶ, to see.

I.

ι for E, 27. 8.

Ἰάκωβος, ου, ὁ, James.

ἰανουάριος (Lat. januaris), ου, ὁ, January.

ἰατρία, ας, ἡ, cure.

ἰατρίωμα, ατες, τὸ, = the preceding.

ἰατρεύω, ιυσα, εὐθην, ευμίνος, to treat medically, attend as a physician : to cure.

ἰατρική, ἡς, ἡ, the art of medicine.

ιατρικὴν, εὐ, τὰ, medicine.

ἱατρίς, εὐ, ὁ, physician.

Ἰγγλιτίρα, ας, ἡ, = Ἀγγλία.

ἰδία, ας, ἡ, idea, notion.

ἰδικός, ὁ, ὅν, = ἰδικός.

ἴδιος, α, ου, peculiar, with τῷ : self : same, with μὲ τόν. §§ 66. 2 : 75.

ἰδίωμα, ατος, τὸ, idiom.

ἰδοῦ, interj. lo ! behold ! With the nominative.

ἰδρῖναι, ασα, ωμίνος, to sweat.

ἰδρώς, ὠτος, ὁ, and

ἰδρωτας, α, ὁ, sweat.

ἱεράκι, ιοῦ, τὸ, and

ἱεραξ, απος, ὁ, hawk.

ἱερίος, ἱως, ὁ, priest.

ἱερός, ἁ, ὅν, sacred.

ἱεροσυλία, ας, ἡ, sacrilege.

ἱεροσύλος, ου, ὁ, sacrilegist.

ἰθαγενής, ἑς, indigenous, native.

ἱκανοποίησις (ἱκανός, ποιῶ), ἱως, ἡ, atonement : satisfaction.

ἱκανός, ὁ, ὅν, able, capable : enough, sufficient.

ἱλαρός, ἁ, ὅν, benignant : cheerful.

ἱμάμης (Turk.), η, ὁ, imam.

-ιν, nouns in, § 36. N. 1.

Ἰνδία, ας, ἡ, and

Ἰνδία, ὦν, αἱ, India, Hindoostan.

Ἰνδός, εὐ, ὁ, Hindoo.

ι, for ι, § 27. 12.

Ἰόνιον, ου, τὸ, sc. πύλαγος, the Ionian sea.

ἰούλιος (Lat. julius), ου, ὁ, July.

ἰούνιος (Lat. junius), ου, ὁ, June.

ἰστιάω, ιυσα, to ride.

ἰππικόν, εὐ, τὰ, cavalry.

ἵππος, ου, ὁ, horse.

ἱρεῖς, ἰδός, ὁ, rainbow.

ἰσιάζω, (ἴσιος), αξα, ασμίνος, to straighten : to direct, as an arrow.

ἴσιος (ἴσιος), α, ου, straight, not crooked : even : equal.

ἴσκα (Ital. esca), ας, ἡ, tinder.

ἰσοδύναμος, η, ου, equivalent.

ἴσον, ου, τὸ, bass, in music.

ἴσος, η, ου, equal. With μὲ τόν.

ἰσότης, ητος, ἡ, equality.

Ἰσραήλ, ὁ, Israel.

ἱστορία, ας, ἡ, history.

ἱστορικὴς, ὁ, ὅν, historical.

ἱστορικός, εὐ, ὁ, historian.

ἰσχυρός, ἁ, ὅν, strong.

ἰσχύω, ασα, to be strong, valid.

ἴως, adv. perhaps. With the indicative, or with the aorist subjunctive when followed by ιά, it may take the present subjunctive also.

Ἰταλός, εὐ, ὁ, an Italian.

Ἰωάννης, ου, ὁ, John.

Ἰωάννινα, ὦν, τὰ, Yánnina, a city.

Ἰωσήφ, ὁ, Joseph.

K.

κ for χ, after σ, 27. 9.

καβαδί (Pers.), ιοῦ, τὸ, caftan.

καβάλλα (Ital. cavallo, καβάλλης), ας, ἡ, riding, ἵππις, ἵππιμα, ἵππικία : horsemanship, ἵππική.

καβάλλα, on horseback, adverbially, after verbs of motion ; ας, ἦλθι καβάλλα, he came on horseback.

καβαλλέτης, η, ὁ, rider, ἵππις.

καβαλλικῶς, ιυσα, ευμίνος, = ἵππιῶς.

κάβουρος (κάραβος), α, ὁ, and

καβούρι, ιοῦ, τὸ, crab.

καδής (Turk.), ἡ, ὁ, cadi.

καζάνι (Turk.), ιοῦ, τὸ, = κακκάβι.

καθαρά, adv. purely : with purity.

καθαίρω (αἶρω), ις, ιυσα, ἰδην, ημίνος, to depose : to put down.

καθαρίζω, ισα, ἰσθην, ἰσμίνος, to clean, clear, cleanse, purify : to pick, as beans.

καθαρός, ἁ, ὅν, pure, clean, clear.

καθαρότης, ητος, ἡ, purity, cleanliness, clearness.

κάθαρσις, ιως, ἡ, purification.

καθ'αυτό (καθ' αὐτό), adv. real, true, with the article before it.

κάθε (καθεῖς), every, each, indeclinable. § 75.

κάθε τι, every thing.

καθεῖς (κατά, εἰς), καθμία, καθίν, every one, each, ἕκαστος. § 75.

καθίκλα (κάθωμα), ας, ἡ, chair.

καθίνας, καθμία, καθίνα, = καθείς.

κάθημαι, = κάδομαι. For its inflection, see Greek Gram. § 118.

καθημερινή, ἡς, ἡ, weekday, not ἱερτή.

καθίζω, ισα, ἰσθην, ἰσμίνας, to seat.

καθίζω, ισα, = κάδομαι.

καθό, adv. = ὧς, as.

κάθεδος, ου, ἡ, descent.

καθόλου, adv. in general, universally : entirely, παντιλῶς : at all : not at all, but only in answer to a question.

κάδομαι (κάθημαι), to sit : to reside, dwell, stay. § 106.

καδοτι, conj. as, inasmuch as.

καδρίπτης (κάτοπτρον), ου, ὁ, and

καδρίφτης, η, ὁ, mirror, looking-glass.

καθώς, adv. as, just as. § 232. 2.

καί, conj. § 250.

καί, in the expression καὶ οἱ, § 149. 3, 4.

καί with the indicative, § 221.

καί ἄν, after relatives, § 232. 2.

καίγω, = καίω.

καῖκι (Turk.), ιοῦ, τὶ, = πλοῖον.

Καινός, ιως, ὁ, Cæneus.

καινοτομία, ας, ἡ, innovation.

καινοτομῶ, εἰς, ησα, ἤθην, ημίνας, to innovate.

καινουργῆς, a defective genitive, used only in the phrase ἀπὸ καινουργῆς, anew.

καινούργιος (καινουργός), α, ον, = νέος, new.

καιρός, οὔ, ὁ, time : season : opportunity : weather.

καίω, to burn : to pinch with cold. § 106.

κακία, ας, ἡ, malice, malignity, wickedness, vice.

κακκάβι (κακκάβη), ιοῦ, τὸ, caldron.

κακομιταχυρίζομαι (μιταχυρίζομαι),

to abuse, treat ill.

κακομοιριά, ᾶς, ἡ, = δυστυχία, or ἀθλιότης.

κακομοιριάζω, ασα, ασμίνας, to render miserable. The participle κακομοιρισμίνας = ἀθλιος.

κακόμοιρος (κακός, μοῖρα), η, ον, = δυστυχής.

κακός, ἡ, ἐν, bad : wicked. § 57.

τοῦ κακοῦ, in vain, uselessly.

κακούργημα, ατος, τὸ, crime.

κακοφαίνεται (φαίνομαι), ἑκακοφάνη, to displease, impersonal. With the accusative of the personal pronoun ; as, μὲ κακοφαίνεται, I am sorry ; τὸν ἑκακοφάνη, he was displeased.

καλά, adv. well.

καλάϊνος (καλαΐ), α, ον, = κασιτίρι- νος.

καλάδι, ιοῦ, τὸ, basket.

καλαΐ (Turk.) ιου, τὸ, = κασιτίριος.

καλαμάρι, ιοῦ, τὸ, inkstand.

καλάμι, ιοῦ, τὸ, reed.

καλημέρα, for καλὴ ἡμέρα, good morning. With the genitive of the personal pronoun.

καλησπέρα, for καλὴ ἑσπέρα, good evening. With the genitive of the personal pronoun.

καλήτερα, adv. better.

καλήτερος, α, ον, better, comparative of καλός.

καλητερεύω (καλήτερος), ιυσα, εὔθην, ιυμίνας, to better, meliorate.

καλητερεύω, ιυσα, to grow or get better.

κάλλια, adv. = κάλλιον, better.

κάλλιον, neuter comparative of καλός, used only in the nominative singular, and always in the predicate of a proposition of which the subject is any other word than a nominative ; as, κάλλιον ἦτον ἢ εἶχες, it were better if you had.

κάλλιστος, η, ον, best, superlative of καλός.

καλόγιστος (καλός, γίσις), ου, ὁ, = μοναχός, monk.

καλοκαίρι, ιοῦ, and

καλοκαιρίον (καιρίς), ου, τὸ, summer.

καλοξυπνῶ (ξυπνῶ), to be thoroughly awake.

καλός, ὁ, ὄν, good : handsome : thorough, complete. § 57.

The vocative καλί, in exclamations, is indeclinable, and has the force of ὦ.

καλουπάκι (Turk.), ἰοῦ, τὸ, a kind of cap.

καλιούτσικος, η, ον, rather καλός.

κάλτσα (Ital. calza), ας, ἡ, stocking, especially cotton stocking.

καλῶ, ἴς, ἴσα, ἰσθην, ἰσμίνοις, to invite. καλῶς, adv. well.

καλωσύνει, it begins to clear off; ἱκαλωσύνει, it has cleared off, it is good weather.

καλωσύνη, ης, ἡ, goodness.

κάμαρα, and

κάμρα, (Ital. camera) ας, ἡ, chamber.

καμήλα, ας, ἡ, camel.

καμήλι, ἰοῦ, τὸ, = the preceding.

κάμμία, see κανίς.

κάμνω, to make, φτιάνω : to do : to pretend to be, to play; ας, κάμνω τὸν φιλόσοφον, to play the philosopher. § 106.

τί κάμνεις ; how do you do ?

καμόνομαι (κάμνω), ὡσθην, to feign, pretend.

καμπάνα (Ital. campana), ας, ἡ, = κώδων.

κάμπος (Ital. campo), ου, ὁ, plain, πιδιάς.

καμτόσος, and κάμποσος (κάν, πόσος), η, ον, some. § 75.

κάμω, = κάμνω.

κάμωμα (κάμνω), ατος, τὸ, doing, deed.

κάν, adv. at least, τοῦλάχιστον : even.

κανακίω (unc.), ἴσα, ἰσμίνοις, to coax.

κάνις (κάν, ἴς), κάμμία, κάνιν, and κάνινας, κάμμία, κάνινα, any, one, any one, τίς : no one, none, but only in

answer to a question. § 71.

καννάβι (κάνναβις), ἰοῦ, τὸ, hemp.

κανόνι, ἰοῦ, τὸ, cannon.

κανονιά, ἄς, ἡ, the report of a cannon.

κανονίζω, ἴσα, ἰσθην, ἰσμίνοις, to regulate.

κανονισμός, οῦ, ὁ, regulating.

κάνω, = κάμνω.

κανών, ὅτε, ὁ, rule : law : canon.

καπίλον (Ital. cappello), ου, τὸ, hat.

καπίστρι (Ital. capestro), ἰοῦ, τὸ, halter, as for a horse : bridle, χαλινάρι.

καπιτάν, ὁ, captain, indeclinable, and always followed by a proper name; ας, ὁ καπιτάν Διαμαντῆς, Captain Diamantes, τοῦ καπιτάν Καραϊσκάκη, of Captain Karaïskakes. It has no plural.

καπιτανάτορ (καπιτάνος), ου, τὸ, the district defended by a leader of Ἀρματωλοί, which see.

καπιτανιῶν, ἴσα, to be a leader of Ἀρματωλοί. See καπιτάνος.

καπιτάνιος, and

καπιτάνος (Ital. capitano), ου, ὁ, plural also καπιταναῖοι, captain : the leader of a body of Ἀρματωλοί, chieftain.

καπνίζω, ἴσα, ἰσθην, ἰσμίνοις, to smoke, fumigate.

τὰ κάπνισα, to decamp, scamper off, to vanish like a chimney ghost.

καπτός, οῦ, ὁ, smoke : tobacco.

πίνω καπνί, to smoke one's pipe.

Καποδίστριας, α, ὁ, Capodistria.

καπιοινῶ, § 71. N. 2.

κάποιος (κάν, ποῖος), α, ον, certain, a certain, a certain one, some one, somebody. § 71.

κάποτε (κάν, ποτί), adv. sometimes.

κάπου (κάν, πού), adv. somewhere, at some place.

Καπρίλης, η, ὁ, Kapreles.

κάπως (κάν, πώς), adv. somehow.

καράβι (κάραβος), ἰοῦ, τὸ, ship.

καραβίδα (καραβίς), ας, ἡ, crawfish.

καραβοκύρης (καράβι, κύρης), η, ὁ, plur. карабокураѣи, = πλοίαρχος.

Καραϊσκάκης, η, ὁ, Karaïskakes, the diminutive of

Καραϊσκάς, ου, ὁ, Karaïskos.

κάρβουν (Ital. carbone), ου, τὸ, coal, άνθραξ.

κάρδαμοι, ου, τὸ, watercress.

καρδιά, ας, ἡ, heart.

καρδιακός, ὁ, ὄν, hearty, cordial.

καρδιοκλίπτης (κλείπτης), η, ὁ, stealer of hearts.

καρίνα (Ital. carena), ας, ἡ, keel, τρεπίς.

καρναμπίτι (Turk. ?), ιου, τὸ, = κου-
νουςίδι.

καρούλι (Ital. carrucola, girella), ιου,
τὸ, pulley, τροχίλια.

καρπός, ου, ὁ, fruit: produce.

καρπούζι (Turk.) ιου, τὸ, watermelon.

καρτιρῶ, εἰς, ἡσα, = προσμίνω.

καρύδι, ιου, τὸ, the English walnut.

καρφί, ιου, τὸ, nail, peg, ἥλος.

καρφίτσα, ας, ἡ, pin.

καρφῶνω, ωσα, ὡσθην, ωμίνες, to nail.

κασσιτέρους, ου, made of tin.

κασσίτριος, ου, ὁ, tin.

κάστρον (Lat. castrum), ου, τὸ, =
φρούριον.

κατά, πρερ. §§ 192: 201.

καταβαίνω (βαίνω), to descend, to go
or come down. With ἀπὸ τόν.

§ 106.

καταβάλλω (βάλλω), to overcome,
put down.

καταβολάδα (καταβάλλω), ας, ἡ,
layer, in husbandry.

καταβάνω (βάνω), = καταβάλλω.

κατάγῃς (γῆ), adv. on the ground:
on the floor.

καταγίνομαι (γίνομαι), to be occupied
with, to be engaged in. With εἰς τόν.

κατάγονται (ἄγω), to be descended
from, to be descendant of: to pro-
ceed from. With ἀπὸ τόν.

καταγυμνίος (γυμνω), η, ου, bent,
intent on. With εἰς τόν.

καταδίχομαι (δίχομαι), to condescend,
deign: to submit to.

καταδικάζω (δικάζω), ασα, ἄσθην,
ασμίνος, to condemn. With τὸν εἰς
τόν.

καταδίκη, ης, ἡ, condemnation: pun-
ishment.

κατάδικος, ου, ὁ, criminal, culprit.

κατακαθίζω (καθίζω), ισα, ισμίνος, to
settle, as liquids.

κατακλυσμός, ου, ὁ, deluge.

καταλαμβάνω (λαμβάνω), to under-
stand.

κατάληψις, ιως, ἡ, comprehension.

καταλληλία, ας, ἡ, propriety, con-
sistence.

καταντῶ, ᾧς, ἡσα, to come to, arrive
at. With νά and the subjunctive.

καταπάνω (ἀπάνω), adv. upon, against,

right against. With τοῦ, or εἰς τόν.

καταπίνω (πίνω), to swallow.

καταπίπτω (πίπτω), to fall com-
pletely.

καταπόδι (πόδι), adv. = κατόπι.

καταπολεμῶ (πολεμῶ), to defeat.

καταπονῶ (πονῶ), = καταβάλλω.

καταριθμῶ (ἀριθμῶ), to enumerate.

κατάσκοπος, ου, ὁ, spy, scout.

κατασκοπεῖω (σκοπεῖω), to scatter in
all directions, to disperse complete-
ly: to squander.

κατασκοπεῖω, ᾧς, = the preceding.

κατάστασις, ιως, ἡ, condition, situation,
state.

καταστικᾶκι, τὸ, a little κατάστιχον.

κατάστιχον (στίχος), ου, τὸ, book of
accounts, ledger.

χάνω τὰ κατάστιχά μου, to be
frightened out of one's wits.

καταστροφή, ης, ἡ, subversion.

κατατρέχω (τρέχω), to persecute.

κατατρέβω (τρέβω), to pass, spend,
consume, as time.

κατατρομάζω (τρομάζω), to terrify.

καταφιλῶ (φιλῶ), to kiss greedily or
excessively.

καταφρόνησις, ης, ἡ, and

καταφρόνησις, ιως, ἡ, contempt.

καταφρονῶ (φρονῶ), εἰς, ἡσα or ισα,
ἥσθην or ἰσθην, ημίνος or ἰμίνος, to
despise.

καταχειρίζω (χείρ), ισα, ἰσθην, ισμί-
νος, to attempt.

καταχθόνιος, ου, ου, subterraneous: in-
fernal.

καταχνιά (ἄχνός), ᾧς, ἡ, fog, mist.

κατάχρησις, ιως, ἡ, abuse.

κατιβαίνω, = καταβαίνω.

κατιβάζω (κατά, βιβάζω), ασα, ἄσθην,
ασμίνος, to bring down: to lower.

κατιβατόν (κατιβαίνω), ου, τὸ, = σι-
λῆς.

κατιπάνω, = καταπάνω.

κάτιργον (ἔργον), ου, τὸ, galley.

Κατερίνη, ης, ἡ, Katerine, a town.

κατιυθύνω (εὐθύνω), υνα, ὕσθην, to
direct.

κατηγορία, ας, ἡ, accusation.

κατηγορῶ, εἰς, ἡσα, ἥσθην, ημίνος, to
accuse, blame, censure.

κατῆς, = καδῆς.

κατήφεια, ας, ἡ, sadness, dejection.
 κατήφορος (κάτω, φέρω), ου, ὁ, descent, declivity, downhill.
 κάτι (κάν, τι), *indeclinable*, some, something. § 71.
 κάτοικος, ου, ὁ, inhabitant.
 κατοικῶ (οἰκίω), ἰς, ἡσα, ἤθην, ἡμίνας, to inhabit, dwell.
 κατόπι (κατόπισιν), *adv.* behind : close at one's heels. *With* τῷ, or ἀπὸ τίν.
 κατορθῶν (ὀρθόω), ὡσα, ὡθην, ὡμίνας, to accomplish, effect : to succeed, not to fail.
 κάτω, = κάτω.
 κατράμι (*Ital.* catrame), ἰού, τὰ, = πίσσα.
 κατσίκι (*Turk.*), ἰού, τὸ, = ἐρίφιον.
 κατσιούλα (*Lat.* cucullis, cucullus), ας, ἡ, hood of a cloak.
 κάτω, *adv.* down : below.
 κατώτατος, ἡ, ον, lowest, deepest. § 57.
 κατώτερος, α, ον, lower. *Ibid.*
 καύλα (καύω), ας, ἡ, intense heat : burning sensation.
 καῦμα, ατος, τὸ, heat.
 καῦμίνας (καύω), η, ον, poor, unhappy, used in certain expressions denoting compassion ; as, ὁ καῦμίνας ! poor fellow ! or poor me !
 καύσις, ἰως, ἡ, heat.
 καυχῶμαι, ᾄσι, ἤθην, to boast, brag.
 καύω, = καίω.
 καφενίον, ου, τὸ, coffee-house.
 καφινίς, ἱ, ὁ, = the preceding.
 καφίς (*Turk.*), ἱ, ὁ, coffee : a cup of coffee.
 κάψα, ας, ἡ, and
 κάψις, = καῦσις.
 καψούλα, ας, ἡ, = καῦμίνη.
 καψούλης (κάψα), η, ὁ, = καῦμίνας.
 κίτομαι (κίμαι), to lie, to be in an inclined posture.
 κιλαδῶ, ἰς, ἡσα, and
 κιλαῖδῶ, ἰς, ἡσα, to sing, as a bird.
 κινδοζία, ας, ἡ, vanity, vainglory.
 κινδοζος, η, ον, vain, vainglorious.
 κινέας, ἡ, ὅν, empty, ὑψαιρος, ἄδιος : devoid.
 Κίνταυρος, ου, ὁ, Centaur.
 κιντρέι, ἰού, τὰ, goad : sting : spur.

κίντρον, ου, τὸ, centre.
 κιντῶ, ᾄς, ἡσα, ἤθην, ἡμίνας, to prick : to embroider.
 κιρά, = κυρά.
 κιραμίς, ἰως, ὁ, potter.
 κιραμίδι, ἰού, τὸ, brick : tile.
 κιράσι, ἰού, τὰ, cherry.
 κίρατον, ου, τὸ, horn.
 κιράτσα, = κυράτσα.
 κιραυνός, ὡ, ὁ, thunderbolt.
 κιρδαίνω, and
 κιρδιζω, to gain : to get the better of, in the phrase ὁ ἀγρογοφᾶς ἐκίρδιξε τὸν ὠριμοφᾶ, the unripe-fruit-eater got the better of the ripe-fruit-eater. § 106.
 κίρδος, ους, τὰ, gain, lucre, profit.
 κίροσκοπία (σκοπῶ), ας, ἡ, speculation, in commerce.
 κιρί (κηρίς), ἰού, τὸ, wax : small wax-candle.
 κιρνῶ, to pour out liquor for anybody, to treat with liquor. § 106.
 κιθάλαιον, ου, τὰ, chapter : capital.
 κιθαλή, ἡς, ἡ, head.
 κιθάλι, ἰού, τὸ, = the preceding.
 κιθαλότονος (πόνος), ου, τὸ, headache.
 κιφίλης (*Turk.*) η, ὁ, = ἔγγυητής.
 κιχρί (κίγχρος), ἰού, τὰ, millet.
 κηκίδι (κηκίς), ἰού, τὸ, gall-nut.
 κῆπος, ου, ὁ, garden.
 κηπουρός, ου, ὁ, gardener.
 κηρί, = κίρι.
 κήρυγμα, ατος, τὸ, proclamation : doctrine.
 κήρυξ, υκός, ὁ, herald.
 κηρύττω, υζα, ὕχθην, υγμίνας, to proclaim.
 κί, conj. used only before the sounds α, ο, ου, = καί. § 26. N. 2.
 κιβούρι (*Hebr.* κιβίε), ἰού, τὰ, = τάφος.
 κιλαδῶ, = κιλαδῶ.
 κιλίμι (*Turk.*), ἰού, τὸ, carpet.
 κινδυνεύω, ὡσα, to be in danger.
 κινδυνός, ου, ὁ, danger.
 κίνημα, ατος, τὸ, movement.
 κίνησις, ἰως, ἡ, motion.
 κινῶ, ἰς, ἡσα, ἤθην, ἡμίνας, to move.
 κιρνῶ, = κιρνῶ.
 Κίσαβος, ου, ὁ, Kisabhos, or Ossa, a mountain.

κισήρι (κίσηρις), *ιοῦ* τὸ, pumice; ἱλα-
φρόπιτρα.

κίτρον, *ου*, τὸ, citron.

κλαδί, *ισῦ*, τὸ, and

κλάδος, *ου*, ὁ, branch : bough.

κλαίω, to weep. § 106.

κλαῦμα, = κλαῦμα.

κλαυθμός, *οὔ*, ὁ, and

κλαῦμα, *ατος*, τὸ, and

κλάῦμα, *ατος*, τὸ, weeping, wailing,
lamentation.

κλάψα, *ας*, ἡ, = κλαῦμα.

κλειδαριά, *ας*, ἡ, = κλειδοιά.

κλειδί, *ιοῦ*, τὸ, key.

κλειδοιά, *ας*, ἡ, lock.

κλειδώνω, *ωσα*, ὥσθην, ὠμίνο, to lock.

Κλισούρα, *ας*, ἡ, Klisoura, a town.

Κλισούρας, *α*, ὁ, Klisouras.

κλείω, *ισα*, ἴσθην, ἰσμίνο, to shut,
close.

κλίπτης, *ου*, ὁ, thief : robber : pirate.

κλειπτικός, ἡ, ὄν, pertaining to a κλί-
πτης.

κλειπτοδόχος (δίχομαι), *ου*, ὁ, receiver
or harbinger of κλίσται.

κλίστω, *ιψα*, ἴφθην, ἱμμίνο, to steal.

κλίφτης, *η*, ὁ, = κλίσπτης.

Κλίφτης, *η*, ὁ, Klepht. See Ἀρμα-
τωλός.

κλειφτοπατημένος (πατῶ), *η*, ὄν, occu-
pied by the Klephts, being in the
hands of the Klephts.

Κλειφτόπουλον, *ου*, τὸ, a young Κλί-
φτης.

κλίφτω, = κλίστω.

κλήμα, *ατος*, τὸ, vine.

κληματσίδα (κληματίς), *ας*, ἡ, vine-
branch.

κληρονόμος, *ου*, ὁ, heir.

κληρονομῶ, *εἴς*, ἴσα, to inherit : to be
the heir of, with τόν.

κλίνω, *ιν*, ἴθην, ἱμίνο, to incline, bend :
to decline.

κλίνω τὴν κεφαλὴν, to make a
bow.

κλίνω, *ιν*, intransitive, to incline to-
wards. With πρὸς, or εἰς τόν.

κλίσις, *ιως*, ἡ, inclination : declension.

κλονῶ, *εἴς*, ἴσα, ἴθην, ἱμμίνο, to shake,
as a tree.

κλοτσιέ (Ital. calcio), *ας*, ἡ, kick,
λάκτισμα.

αλοτσῶ, *ας*, ἴσα, ἴθην, ἱμμίνο, to kick.

κλουβί (κλωβός), *ιοῦ*, τὸ, cage.

κλώδω, *ωσα*, ὥσθην, ὠσμίνο, to twist.

κλώνος (κλών), *ου*, ὁ, small branch.

κλώσα, *ας*, ἡ, sitting hen, hen with a
brood, the old hen. It is an ano-
matopey.

κόβγω, and

κόβω, = κόπτω.

κοιλία, *ας*, ἡ, belly.

κοῖλος, *η*, ὄν, concave.

κοιμίζω, *ισα*, ἰσμίνο, to set to sleep.

κοιμῶμαι, *ἄσαι*, ἴθην, to sleep.

κοινός, ἡ, ὄν, common.

κοινωνία, *ας*, ἡ, communion : society.

κοινωνικός, ἡ, ὄν, social.

κοινῶς, *adv*, commonly.

κόκαλον (unc.), *ου*, τὸ, bare.

κοκκινᾶδα, *ας*, ἡ, redness.

κοκκινίζω, *ισα*, ἴσθην, ἰσμίνο, to red-
den.

κοκκινίζω, *ισα*, to look red.

κοκκινύλα, *ας*, ἡ, intense redness.

κόκκινος, *η*, ὄν, red.

κόλα (unc.), *ας*, ἡ, sheet of paper.

κολάζω, *ασα*, ἄσθην, ἀσμίνο, to damn
in Hades.

κολακεία, *ας*, ἡ, flattery.

κόλαξ, *ακος*, ὁ, flatterer.

κόλασις, *ιως*, ἡ, hell.

κολατσίζω (Ital. colazione), *ισα*, =
πρωιγματίζω.

κόλλα, *ας*, ἡ, glue.

κολλῶ, *ας*, ἴσα, ἴθην, ἱμμίνο, to glue
together : to attach, stick.

κολλῶ, *ας*, ἴσα, to stick, intransitive.

κολῶ, *ας*, = the preceding.

κολοβός, ἡ, ὄν, tailless, having no tail.

κολοίος, *οὔ*, ὁ, jackdaw.

κολοκύθι (κολοκύνθη), *ιοῦ*, τὸ, pump-
kin.

κόλπος, *ου*, ὁ, bosom : gulf.

κολυμβῶ, *ας*, ἴσα, to swim.

κολῶνα (Ital. colonna, κολωνός), *ας*, ἡ,
pillar, column.

κομήταρος, *ου*, ὁ, big comet.

κομήτης, *ου*, ὁ, comet.

κόμμα, *ατος*, τὸ, piece, part.

κομμάτι, *ιοῦ*, τὸ, piece : piece of bread.

κομμάτι, a little, some, adver-
bially.

κομμεῖδι (κόμμι), *ιοῦ*, τὸ, gum.

κομπολόγι (κόμπος, λέγω), *ισϋ*, τὸ, string of beads: rosary, used by devotees.

κόμπος (κόμβος), *ου*, ὁ, knot.

κομποσχοῖνι (σχοινί), *ισϋ*, τὸ, rosary, consisting of a row of knots, and used chiefly by monks.

κομψός, ἡ, ἐν, elegant.

κομψότης, *ητος*, ἡ, elegance.

κοιάνι (Turk.), *ισϋ*, τὸ, lodging, κατὰ-
λυμα.

κονδύλι (κόνδυλος), *ισϋ*, τὸ, pen, quill: graft, ἀμπέλι.

κονδυλομάχαιρον (μαχαίρι), *ου*, τὸ, penknife.

κονιύω (Turk.), *ευσα*, εὐμένος, to lodge.
Κονιαρής, *η*, ὁ, *πλur.* Κονιάροι, = Τούρ-
κοι.

Κονιαριά, *ας*, ἡ, the Turkish nation, the
Turks, *οἱ Τούρκοι*.

κονιαροπατημένος (πατῶ), *η*, *ον*, occu-
pied by the Turks.

κόνιδα (κόνις), *ας*, ἡ, nit.

κονιορτός, *εϋ*, ὁ, dust, κερνικτός.

κοντά (κοντός), *adv.* = σιμά.

κοντάκι (κοντός), *ισϋ*, τὸ, the butt end
of a musket or pistol.

κοντάρι (κοντός), *ισϋ*, τὸ, spear, pike.

κοντιύω (κοντός), *ευσα*, to shorten:
to approach.

κοντολογῆς (κοντός, λόγος), *adv.* in
short, briefly.

κοντός, ἡ, ἐν, short. § 57.

κοντύλι, = κονδύλι.

κοπάδι (*unc.*), *ισϋ*, τὸ, flock, herd.

κοπανίζω, *ισα*, ἰσθην, ἰσμένος, to pound:
to beat.

κοπίλα (*unc.*), *ας*, ἡ, lass.

κοπιλούδα, *ας*, ἡ, dear κοπέλα.

κοπιάζω, *εσα*, to labor.

κόπιασι, κοπιᾶσσι, please come.

κόπος, *ου*, ὁ, labor: trouble.

κοπτιρός, ἂ, ἐν, sharp, as a knife.

κόπτω, *εσα*, ἑσθην or ἔστην, ομμένος, to
cut.

κόρακας, *α* ὅρ *ου*, ὁ, and

κόραξ, *ακος*, ὁ, crow.

κοράσιον, *ου*, τὸ, girl.

κορδέλα (*Ital.* cordella), *ας*, ἡ, lace:
shoe, local.

κόρη, *ης*, ἡ, girl.

* κοριά (*Lat.* corium), *ας*, ἡ, crust, as

of bread.

κορίτσι, *ισϋ*, τὸ, = κοράσιον.

κορμί (κορμός), *ισϋ*, τὸ, = σῶμα, the
human body.

κορφοχτός (κοριορτός), *εϋ*, ὁ, = σκόνη,
dust.

κορυφή, *ης*, ἡ, summit, top.

κορφή, = the preceding.

κορφοβούνι (κορφή, βουνόν), *ισϋ*, τὸ, top
of a mountain.

κόρφος, = κέλφος.

κοσκινᾶς, *ας*, ὁ, sieve-maker.

κόσκινον, *ου*, τὸ, sieve for coarse sub-
stances.

κοσκινοῦ, *ους*, ἡ, the wife of a κοσκινᾶς.

κορώνα (*Ital.* corona), *ας*, ἡ, = στέ-
φανος.

κοσμικός, *ου*, ὁ, = λαϊκός.

κόσμος, *ου*, ὁ, world.

κοσμοφθόρος (φθίρω), *ον*, world-de-
stroying.

κόστίζω, *ισα*, to cost.

κόστος (*Ital.* costo), τὸ, cost.

κοτῶ (κοτίω), *ας*, *ησα*, = τελμῶ.

κουβαλῶ (κίβαλος), *εἶς*, *ησα*, ἡσθην,
ημένος, to carry or transport burdens,
as a porter.

κουδούνι (κῶδων), *ισϋ*, τὸ, small bell.

κουκί (κόκκος), *ισϋ*, τὸ, kernel, grain:
bean, vicia faba, in French, haricot.

κούκκος (κούκυξ), *ου*, ὁ, cuckoo.

κουαλόων (*Lat.* cuculis), *εσα*, ὠσθην,
ωρίνας, to cover up.

κουκούλι (*Lat.* cucullus), *ισϋ*, τὸ, co-
coon.

κουκουάρα (κῶνος), *ας*, ἡ, the cone of
the stone-pine.

κουλλός (κυλλός), ἡ, ὅν, lame, crippled.

κουλλούρα (κελλύρα), *ας*, ἡ, cake.

Κούμας, *ας*, ὁ, Koumas.

κουμέρι (*Ital.* commercio), *ισϋ*, τὸ, =
σιλωνισμ.

κούνια (*Lat.* cunæ), *ας*, ἡ, cradle:
swing.

κουνούτσι *ισϋ*, τὸ, = κώνωψ.

κουνουπίδι (*unc.*), *ισϋ*, τὸ, cauliflower,
καρναμπίτι.

κουντῶ (κοντός), *ας*, *ησα*, to push.

κουντῶ (κινῶ), *εἶς*, *ησα*, ἡσθην, ημέρας, to
rock: to swing: to move, κινῶ.

κούπα (*Lat.* cupā), *ας*, ἡ, cup.

κουπί (κώπη), *ισϋ*, τὸ, oar.

κουράζω (κόρος), ασα, άσθην, ασμένος, to fatigue, tire.

κυρείω (κυρεύς), ευσα, εύθην, ευμένος, to shear.

κουρταλῶ, = κουρταλῶ.

κουτάλι (κύτος?), ιου, τὸ, spoon.

κουταλιά, ᾱς, ἡ, spoonful.

κούτιλον (κύτος?) ου, τὸ, = μίτωπον.

κουτί (κυτίς), ιου, τὸ, a small box.

κούτικας, and

κούτιπας (κύτος), α, ὁ, the back part of the head.

κουτσοδόντης (κουτσός, δόντι), η, ὁ, one with broken teeth.

κουτσός (κόπτω), ἡ, ὄν, = χωλός.

κούτσευρον (κουτσός), ου, τὸ, stump.

* κούφα (κοφίνι), ιου, τὸ, small basket.

κούφιος (κοῦφος), α, ὁ, empty, as a nut.

κουφοξύλια (κοῦφος, ξύλον), ᾱς, ἡ, elder, sambucus, a tree.

κουφός, = κωφός.

κοφίνι (κόφινος), ιου, τὸ, basket.

κόφτω, = κόπτω.

κοχλίας, ας, ὁ, screw, βίδα.

κόφα (unc.), ας, ἡ, hook or eye : hooks and eyes, in the plural.

κόφη, ης, ἡ, and

κόψις (κόπτω), ιως, ἡ, edge of a cutting instrument.

κράζω, αἶα, to call.

κραμπί (κράμβη), ιου, τὸ, cabbage.

κρανίον, ου, τὸ, skull.

κρασάκι, τὸ, dear κρασί.

κρασάς (κρᾶσι), ᾱ, ὁ, vintner, wine merchant.

κρᾶσι (κρᾶσις), ιου, τὸ, wine.

κρᾶσις, ιως, ἡ, constitution of the human body : crasis.

κράτος, ους, τὸ, power, government.

κρατῶ, εις, ησα, ἡθην, ημένος, to hold.

οὐ κρατούντις, the government.

κραυγή, ἡ, ἡ, vociferation.

κρέας, ατος, τὸ, flesh : meat.

κρεβάτι (κράβατος), ιου, τὸ, bed, couch.

κρεμμύδι, = κρομμύδι.

κρίμων, = κριμῶ.

κρίμομαι (κρίμαμαι), to be hanging, to hang, intransitive. With ἀπὸ τόν.

κριμῶ (κριμάω), ᾱς, ασα, άσθην, ασμένος, to hang, suspend. With τὸν ἀπὸ τόν.

κρημνίζω, ισα, ίσθην, ισμένος, to precipitate : demolish, as a house.

κρημνός, ου, ὁ, precipice.

Κρήτη, ης, ἡ, Crete, an island.

κρίαρι (κρίος), ιου, τὸ, ram.

κριθάρι (κριθή), ιου, τὸ, barley.

κρίκιλα (κρίκος), ας, ἡ, ring.

κρίμα, ατος, τὸ, sin, crime, ἁμαρτία : pity, thing to be regretted.

κριματίζομαι (κρίμα), to sin, ἁμαρτάνω : perf. part. κριματισμένος, condemned, καταδικασμένος.

κρίνω, ινα, ίθην, ιμένος, to judge.

κρίσις, ιως, ἡ, judgment.

κριτήριον, ου, τὸ, tribunal.

κριτής, ου, ὁ, judge.

κριτικός, ἡ, ὁ, critical.

κριτικός, ου, ὁ, critic.

προκόδιλος, ου, ὁ, crocodile.

κρόκος, ου, ὁ, saffron : yolk.

κρομμύδι (κρόμμυον), ιου, τὸ, onion.

κρότος, ου, ὁ, loud noise, report.

κουρταλῶ (κουρταλίζω), ιῖς, ησα, to knock at a door. With τόν.

κρουφός, = κρυφός.

Κρύα Βρύση, Cold Spring, a place.

κρύβω, = κρύπτω.

κρύον, ου, τὸ, and

κρύος, ους, τὸ, cold.

κρύος, α, ὁ, = ψυχρός.

κρύπτα, υψα, ύφθην or ύβην, υμένος, to hide, conceal.

κρυφά, adv. secretly, privately : clandestinely.

κρυφανόγω (ἀνόγω), to open secretly.

κρυφίως, adv. secretly.

κρώζω, ωἶα, to caw : to croak.

κτινάκι, τὸ, little κτίσι.

κτίσι, ιου, τὸ, comb.

κτινίζω, ισα, ίσθην, ισμένος, to comb.

κτῆμα, ατος, τὸ, property, possessions.

κτινοβατών (κτῆνος, βαίνω), εις, ησα, to commit bestiality.

κτιζώ, ισα, ίσθην, ισμένος, to build.

κτίσις, ιως, ἡ, creation.

κτύπημα, ατος, τὸ, blow : knock : beat, pulsation, beating.

κτυπιά, ᾱς, ἡ, = the preceding.

κτύπος, ου, ὁ, noise, sound.

κτυπῶ, ᾱς, ησα, ἡθην, ημένος, to strike : to knock at : to attack.

κυβέρνησις, ιως, ἡ, government.

κυβερνήτης, ου, ὁ, guide : governor.

κυβερνῶ, ᾄς, ησα, ἥθην, ημίνο, to govern, manage : to steer : to support, as a poor person.

κυδῶνι, ιου, τὸ, quince.

κυδωνιά, ᾄς, ἡ, quince-tree.

Κυδωνίαι, ὦν, αἱ, Kydoniæ, a city.

Κυδωνιάτης, η, ὁ, a native of Kydoniæ.

κύκλος, ου, ὁ, circle.

κυλίω, ισα, ἴσθην, ἰσμίνο, to roll.

κυλῶ, ᾄς, = the preceding.

κύμα, ατος, τὸ, wave.

κυνηγитικός, ἡ, ὄν, qualified for hunting.

κυνήγι, ιου, τὸ, chase, hunting.

κυνηγός, ου, ὁ, hunter.

κυνηγῶ, ις or ᾄς, ησα, ἥθην, ημίνο, to hunt, chase : to pursue : to persecute.

κυπαρίσσι (κυπάρισσος), ιου, τὸ, cy-press.

κύρ (κύριος), Master, Mister, inclinable.

κυρά, ᾄς, ἡ, = κυρία. § 32. N.

* κυράνα (κυρία), ας, ἡ, mother.

κυράτσα, ας, ἡ, mistress. § 112.

κυρης (κύριος), η, ὁ, = πατήρ.

κυρία, ας, ἡ, mistress : miss : lady : madam.

κυριακή, ἡς, ἡ, Sunday.

κυριαρχία, ας, ἡ, domination.

κύριος, α, ὄν, chief : proper, in grammar.

κύριος, ου, ὁ, master : Mr. : lord : sir.

κυρίτης, η, ὁ, and

* κυρίσος, ου, ὁ, Mr., κύριος.

κυρίως, adv. properly.

κυρτός, ἡ, ὄν, convex.

κυττάζω (κυττάζω?), αζα, άχθην, αγμίνο, to look, see, βλέπω : to mind : to take care, beware.

κυττῶ, ᾄς, used chiefly in the imperative, κύττα, see.

Kō, ōs, ἡ, = Kōs.

κῶδων, ωτος, ὁ, large bell.

κῶμη, ης, ἡ, town, village.

κωμῳδία, ας, ἡ, comedy.

κωμῳδός, ου, ὁ, comedian.

κῶνος, ου, ὁ, cone.

Κωνσταντῖνος, ου, ὁ, Constantine.

κῶνωτας, α, ὁ, and

κῶνωψ, ωτος, ὁ, musqueto.

Kōs, ō, ἡ, Cos, an island.

Κωνσταντάκης, η, dear Κωνσταντῆς.

Κωσταντῆς, ἡ, ὁ, = Κωνσταντῖνος.

Κωνσταντινάκης, η, dear Κωνσταντῖνος.

Κωνσταντῖνος, ου, ὁ, = Κωνσταντῖνος.

κυφός, ἡ, εν, deaf.

Λ.

λ for ν or ρ, 27. 10.

λαβαίνω, = λαμβάνω.

λαβίς, ἴδος, ἡ, a little silver spoon, used in administering the sacrament.

λαβῶν (λαβή), ωσα, ὠθην, ωμίνο, = σπληγῶν.

λάβωμα, ατος, τὸ, wounding, πλῆγωμα.

λαβωματιά, ᾄς, ἡ, = πληγῆ.

λαγαρίζω, ισα, ἴσθην, ἰσμίνο, to clarify.

λαγκάδι (unc.), ιου, τὸ, valley.

λαγός, ου, ὁ, hare.

λαγαρῖκόν (λαγός), ου, τὸ, hound.

λάδι, (ἱλαδίου), ιου, τὸ, oil.

λαδικόν, ου, τὸ, oil-jug, cruet.

λαδῶν, ωσα, ὠθην, ωμίνο, to oil.

Λαζῖτσουλον, ου, τὸ, son of Lazos.

λάθος (λανθάνω), ους, τὸ, mistake, error.

ἔχω λάθος, to be mistaken.

κατὰ λάθος, by mistake.

λαθούρι, and

λαθύρι (λάθυρος), ιου, τὸ, vetch.

λαϊκός, ου, ὁ, layman.

λαιμός, ου, ὁ, throat.

λάκκος, ου, ὁ, pit : ditch.

λακτάρα (λακτίζω?), ας, ἡ, vehement desire.

λακταρίζω (λακτάρα), ισα, to palpitate, quiver : to desire eagerly.

λακταριστός, ἡ, ὄν, palpitating, quivering.

λακτίζω, ισα, ἴσθην, ἰσμίνο, to kick.

λάκτισμα, ατος, τὸ, kick.

λάλημα, ατος, τὸ, singing, musical note.

λαλιά, ᾄς, ἡ, = φωνή.

λαλούμινο, ου, τὸ, musical instrument.

λαλῶ, ις, ησα, ἥθην, ημίνο, to speak, ὁμιλῶ : to play as on a string instrument, with σόν, as λαλιτὸ βιολί, he

plays on the violin : to sing, as a bird, κελαδῶ.

λαμβάνω, to take. '§ 106.

λάμνια (Lat. lamina), ας, ἡ, barrel of a gun.

λάμνω (ἐλαύνω), to row.

λαμπάδα, ας, ἡ, and

λαμπάς, ἄδος, ἡ, beeswax-candle.

λαμπτικάρω, ισα, ἴσθην, ἰσμίνας, to distil.

λαμπτικός (Ital. lambicco), ου, ὁ, alem-bic.

λαμπρά, ας, ἡ, = πάσχα.

λαμπρός, ὅς, ὄν, bright, brilliant, splendid : illustrious.

λαμπρότης, ητος, ἡ, brightness, brilliancy, splendor.

λαμπρύνω, υνα, ἴσθην, ὑσμίνας, to brighten, polish.

λάμψις, ιως, ἡ, brightness, brilliancy, splendor : light, as of a celestial body.

λαός, οὔ, ὁ, people.

Λαπίθης, ου, ὁ, Lapith.

Λάρισα, ης, ἡ, Larissa, a city.

Λαρισηνός, ἡ, ὄν, Larissian.

λάρυγξ, υγγος, ὁ, windpipe.

λάσπη (unc.), ης, ἡ, mud.

λατρεύω, ιυσα, ὑμίνος, to adore.

λάφι, = ἐλάφι.

λαφιάζομαι (λάφι), ἄσθην, ἀσμίνας, to act like a thirsty deer : to snort.

λαφρός, ἡ, ὄν, = ἱλαφρός.

λαχαίνω (λαγχάνω), to happen, befall : to hit, with τόν. § 106.

λάχανον, ου, τὸ, potherb : cabbage, κρεάμβη.

λαχνός (λαγχάνω), οὔ, ὁ, lot, κλήρος.

λιβίντης (Turk.), η, ὁ, bravo, daring rascal : dandy : brave man, παλλη-κάρι, its usual signification.

λιβίδα (ἱλμινς), ας, ἡ, tape-worm.

λίγω, to say, speak, tell : to relate : to call, name. § 106.

ληλασία, ας, ἡ, devastation.

ληλατῶ, εἰς ησα, ἡσθην, ημίνας, to devastate, plunder.

λείπω, ιψα, to be wanting to, with τόν : to be off, to be absent, to go away from, with ἀπὸ τόν.

λιτουργία, ας, ἡ, mass, eucharist.

λιτουργῶ, εἰς ησα, ἡσθην, ημίνας, to read mass.

λιχνίζω (λιπνίζω), ισα, ἴσθην, ἰσμίνας, to winnow.

λείψανον, ου, τὸ, corpse.

λειψός (λείπω), ἡ, ὄν, unleavened, not raised, as bread.

λειπάνη, ης, ἡ, basin.

λειλίκι (Turk.), ιοῦ, τὸ, stork, πιλαρ-γός.

λεμονάδα, ας, ἡ, lemonade.

λιμόνι (Ital. limone), ιοῦ, τὸ, lemon.

λεξικόν, οὔ, τὸ, dictionary, vocabulary, lexicon.

λίξις, ιως, ἡ, word, lexicographically.

λιοντάρι, ιοῦ, τὸ, = λίων.

λιονταρόψυχας, adv. like a lion, as to courage.

λιονταρόψυχος (λιοντάρι, ψυχή), η, ὄν, lion-souled.

λίσι (λεπίς), ιοῦ, τὸ, scale, as of a fish.

λεπίδα (λεπίς), ας, ἡ, blade, as of a cutting instrument.

λεπρός, οὔ, ὁ, leper.

λεπτός, ἡ, ὄν, thin, as applied to flat things : minute.

λέρα (unc.), ας, ἡ, dirt.

λερόνα, ωσα, ὡσθην, ωμίνας, to dirty.

λεύθιρος, η, ὄν, = ἐλεύθιρος.

λεύκα (λύκη), ας, ἡ, white-poplar : a kind of sail.

λίω, = λίγων.

λίων, οντος, ὁ, lion.

Λήμνος, ου, ἡ, Lemnos, an island.

Λήμων, ως, ἡ, = the preceding.

λησμονῶ (λήσμων), εἰς ησα, to forget.

ληστεύω, ιυσα, to rob.

ληστής, οὔ, ὁ, robber.

* λιπαά (Lat. ilia), τὰ, = ἰντέθια.

λιβάδι, ιοῦ, τὸ, meadow.

λιβάνι (λίβανος), ιοῦ, τὸ, frankincense.

λιβανιά, ας, ἡ, the frankincense-tree : the odor of frankincense, in the plural.

λίγος, = ὀλίγος.

λιθάρι, ιοῦ, τὸ, = πέτρα.

λιθαρίζω, ισα, to pitch quoits.

λίθινος, η, ὄν, made of stone.

λίθος, ου, ὁ, = πέτρα.

λιλάκι, ιοῦ, τὸ, lilac.

λίμα (λιμός), ας, ἡ, canine appetite.

λιμίνας, α, ὁ, = λιμὴν.

λιμίρια (unc.), ὡν, τὰ, the head-quarters of Klephts.

λιμερίζω, ασα, to dwell in the λιμί-ρια.

λιμήν, ἑνος, ὁ, harbor, haven.

λιμίνας, = λιμῖνας, λιμήν.

λίμνη, ης, ἡ, lake, pool : pond.

λιμπίζομαι (Lat. libido), ἰσθην, = ἱπιθυμῶ, ὀρέγομαι.

λινάρι, ἰού, τὸ, flax.

λινός (λίνεος), ἡ, ὅν, linen : flaxen.

λιρί (unc.), ἰού, τὸ, carbuncle, cockscomb.

λισγάρι, ἰού, τὸ, spade.

λνώ, ᾄς, = λύνω, λύω.

λογαριάζω, ασα, ἄσθην, πσμίνο, to calculate, compute.

λογαριασμός, οὔ, ὁ, calculation, computation : account.

λογῆς (λόγος), plur. λογιῶν, sort, kind, a defective genitive ; as τί λογῆς ἀνδρωπος εἶναι ; what sort of a man is he ? πολλῶν λογιῶν φαγητά, many kinds of dishes (food).

The expression τί λογῆς means also how ? in what manner ? πῶς.

λόγια, τὰ, = λόγος, words. § 40.

λογική, ἡς, ἡ, logic.

λογικόν, οὔ, τὸ, intellect, understanding, reason.

λογικός, ἡ, ὅν, rational.

λόγιος, ου, ὁ, learned man.

λογισμός, οὔ, ὁ, thought, imagination.

λογιῶν, see λογῆς.

λογογράφος, ου, ὁ, prose-writer.

λόγος, ου, ὁ, word : speech ; oration, sermon, discourse : account : report : reason : ratio.

τοῦ λόγου, § 65.

λόγου χάριν, for example, for instance.

λογοτριβή (λόγος, τρίβω), ἡς, ἡ, debate, discussion.

λόγχη, ης, ἡ, lance, spear.

λοιπόν, adv. then, therefore : well, now.

λοιπός, ἡ, ὅν, rest, remaining.

καὶ τὰ λοιπά, and so forth.

λολαῖω (λολός), ανα, ἄσθην, αμίνος, = τριλαῖω.

λοξός (unc.), ἡ, ὅν, = τριλός.

λοξός, ἡ, ὅν, oblique.

λόξυγας (λύγξ), α, ὁ, hiccup.

λούγω, and

λούζω, = λούω.

λουκάνικον (unc.), ου, τὸ, sausage.

λουλάς (Turk.), ᾠ, ὁ, bowl of a to-

bacco-pipe.

λουλουδάκι, τὸ, little or dear λουλουδί.

λουλουδί (Lat. lilium?) ἰού, τὸ, = ἄνθος.

λουλουδίζω, ἰσα, to blossom, to be full of blossoms.

λούξιγας, = λόξυγας.

λουρί (Lat. lorum), ἰού, τὸ, thong, ἱμάς : strap.

Λούρος, ου, ὁ, Louros, a place.

λουτρέον, οὔ, τὸ, bath.

* λουφάζω (λωφάω), αζα, = σιωπῶ.

λούω, ουσα, εὔσθην, ουσμίνο, to wash the head.

λοχαγός, οὔ, ὁ, captain of a λόχος.

λόχος, ου, ὁ, company of soldiers.

λυγίζω, ἰσα, ἰσθην, ἰσμίνο, to bend, as a stick.

Λυγκεύς, ἰως, ὁ, Lynceus.

λυγνός (λύγινος), ἡ, ὅν, slender, flexible : lean, meagre.

λυγῶ, ᾄς, = λυγίζω.

λύκος, ου, ὁ, wolf.

λύων, = λύω.

λύωνω (λύω), ωσα, ωμίνο, to dissolve : to melt : to thaw.

λύπη, ης, ἡ, grief, affliction : compassion, pity, mercy.

λυπῶ, εἰς, ησα, ἡσθην, ημίνο, to grieve.

Pass. λυποῦμαι, εἶσαι or ᾄσαι, to pity, with τόν : to regret, to be sorry : to be unwilling, with ιά and the subjunctive.

λύσσα, ας, ἡ, rabidness, rage : hydrophobia.

λυχνάρι, ἰού, τὸ, and

λύχνος, ου, ὁ, lamp.

λυχνοστάτης (λύχνος, ἵστημι), ης, ὁ, a stand for a lamp.

λύω, υσα, εὔσθην, υμίνο, to loose, untie, unbind : to solve.

M.

μ for B, 27. 11.

μά, by. With τόν.

μά (Ital. ma), conj. = ἀλλά, τλήν, ὅμως.

μαγαζί (Ital. magazzino), ἰού, τὸ, = ἀποθήκη.

μάγειρας, α, ὁ, = μάγειρος.

μαγειρεύω, υσα, εὔσθην, υμίνο, to cook.

μάγειρος, ου, ὁ, cook.
 μάγειρας, = μάγειρας, μάγειρος.
 μαγιάω, ιυσα, ιύθην, ευμίνος, to enchant, charm : to captivate.
 μάγισσα, ας, ἡ, witch, female magician.
 μαγκάλι (Turk.), ιοῦ, τὸ, chafing-dish.
 μάγος, ου, ὁ, magician, wizzard.
 μάγουλον (Lat. mala? Ital. mascel-la?), ου, τὸ, cleek, παρειά.
 μαδῶ, ᾄς, ησα, ἤθην, ημίνος, to pluck, as a fowl.
 μαζεύω (μαζί), ιυσα, ιύθην, ευμίνος, to gather, collect : to pick up.
 μαζί (δμάδι), adv. together : together with. With τοῦ, or με τόν.
 μαζώνω, = μαζεύω. § 106.
 μάζωμα, ατος, τὸ, collection, gathering : contribution.
 μάης, η, ὁ, = μάιος.
 μαθαίνα, = μαθάνω.
 μάθημα, ατος, τὸ, lesson.
 μάθησις, ιως, ἡ, learning.
 μαθητής, ου, ὁ, learner, scholar : disciple.
 μαθήτρια, ας, ἡ, feminine of μαθητής.
 μαῖμου (μιμά), οὔς, ἡ, = πίδηκος.
 μαϊνάρω (Ital. ammainare), ισα, ισθην, ισμίνος, to strike sail.
 μάιος (Lat. maius), ου, ὁ, May.
 μαίστρος (Ital. maestrale), ου, ὁ, north-west wind.
 μακάρι (μακάριος), interj. = ἄμποτε, ἰῶθι.
 μακάριος, α, ον, happy, blessed.
 μακαριότης, ητος, ἡ, happiness, blessedness.
 μακαρόνι (Ital. maccheroni), ιοῦ, τὸ, macaroni.
 μακραίνω, = μακρύνω.
 μακράν, adv. far : far from. With τοῦ, or ἀπὸ τόν.
 μακριᾶ (μακρύς), adv. = the preceding.
 μακρόθιν, adv. from afar, from a distance.
 μακρός, ἄ, ὄν, long.
 μάκρος (μακρύς), ους, τὸ, length or height.
 μακρύνω, υνα, ύνθην, υσμίνος, to lengthen.

μακρύς, ιά, ὅ, = μακρός.
 μάλαθρον, ου, τὸ, = μάραθρον.
 μαλακῶν, ωσα, ώθην, ωμίνος, = μαλακύνω.
 μαλακός, ἡ, ὄν, soft.
 μαλακύνω, υνα, ύνθην, υσμίνος, to soften, mollify.
 μάλαμα (Arab. amalgam), ατος, τὸ, = χρυσός, gold.
 μαλαματίος, α, ον, = χρυσῶς.
 μάλιστα, adv. certainly : moreover : especially, little used in this acceptation.
 μαλλί (μαλλός), ιοῦ, τὸ, wool : hair : the hair of the human head, but only in the plural.
 μάλλινος, η, ον, woollen.
 μαλίστα (Lat. malus?) ωσα, ώθην, ωμίνος, to scold, scold at : to quarrel with, στασιάζω, with με τόν.
 μαμμή (μάμμη, μαῖα), ας, ἡ, midwife.
 μάνδαλος, ου, ὁ, bar, bolt, as for a door.
 μάνδρα, ας, ἡ, pen, fold, for animals.
 μαθάνω, to learn : to teach. § 106.
 μανία, ας, ἡ, madness : rage, fury.
 μανίζω, ισα, ισμίνος, to become enraged.
 μανίκι (Ital. manica, manico), ιοῦ, τὸ, sleeve : handle of a knife.
 μάνιτα, ας, ἡ, = μανία.
 μανιτάρι (ἀμανίτης), ιοῦ, τὸ, mushroom.
 μάνα (μανάριον), ας, ἡ, = μήτηρ. § 32. N.
 * μαννιά, ᾄς, ἡ, and
 * μαννού, οὔς, ἡ, grandmother.
 μαντίλι (Ital. mantile), ιοῦ, τὸ, handkerchief.
 μαξιλάρι (Lat. maxilla), ιοῦ, τὸ, = προσκίφαλον.
 μαραγγός (Ital. marangone), οὔ, ὁ, carpenter : shipwright, ναυπηγός.
 μάραθρον, ου, τὸ, fennel.
 μαραίνω, ανα, άνθην, αμμίνος, to wither, parch.
 μαργαριτάρι (μαργαρίτης), ιοῦ, τὸ, pearl.
 μαρμαρίνιος, α, ον, and
 μαρμαρίνιοι, η, ον, made of marble.
 μάρμαρον, ου, τὸ, marble.

μαρούλι (μαϊούλιον), ιου, τὸ, lettuce.

μάρτης, η, ὁ, and

μάρτιος, ου, ὁ, March.

μάρτυρας, α or ου, ὁ, = μάρτυς.

μάρτυρία, ας, η, testimony.

μαρτυρῶ, εις or ᾗς, ἡσα, ἡθην, ημίνος, to bear witness : to testify : to suffer martyrdom.

μάρτυς, υρος, ὁ, witness : martyr : second in a duel.

Μαρία, ας, ἡ, Mary.

Μαριγῶ, ᾤς, ἡ, = the preceding.

Μάρω (Μαρία), ως, ἡ, Mary, nearly obsolete in this acceptance : Renard, fox, only in fables.

μασκάλη, = μασχάλη.

μασκαρῶς (Ital. maschera), ᾧ, ὁ, buf-foon : coxcomb.

μάστιγα, ας, ἡ, and

μάστιξ, ιγος, ἡ, scourge.

μάστερας, α, ὁ, and

μάστερης (Lat. magister), η, ὁ, = σιχνίτης. § 34. 1.

μασχάλη, ης, ἡ, armpit.

μασῶ, ᾗς, ἡσα, ἡθην, ημίνος, to chew, masticate.

ματαισιονῶ, εις, ἡσα, to labor in vain.

μάταιος, α, ου, vain.

ματάκι, τὸ, little or dear μάτι.

μάτην, used in the phrase εις μάτην, in vain.

Ματθαῖος, ου, ὁ, Matthew.

μάτι, = ὀμμάτι.

ματιά, ας, ἡ, glance of the eye.

ματιάζω (μάτι), ασα, ᾗσθην, ασμίνος, to take aim : to fascinate, βασπαίνω.

ματόνω, = αἱματόνω.

ματσούκα (Ital. mazza), ας, ἡ, = ῥόπαλον.

μαυράδα (μαῦρος), ας, ἡ, blackness.

μαυράδι, ιου, τὸ, black spot.

μαυρίζω, ισα, ἰσθην, ισμίνος, to blacken : to grow black : to become black, turn black, in the aorist.

Μαυρομάτης, ῆ, ὁ, Mavromates.

μαῦρος, η, ου, black.

Μαῦρος, ου, ὁ, Negro.

μαυρουδινός, ἡ, ὅν, blackish, brown.

μαυρύλα, ας, ἡ, intense blackness.

μαχαιράκι, τὸ, little μαχίρι.

μαχίρι, ου, τὸ, knife.

μαχαιριά, ᾤς, ἡ, stab.

μαχαιροβγάλτης (μαχίρι, ἐβγάλλω), η, ὁ, cut-throat.

μαχαιρόνω, ωσα, ᾗσθην, ωμίνος, to stab.

μαχαλᾶς (Turk.), ᾧ, ὁ, quarter of a town, ward.

μάχη, ης, ἡ, battle.

μάχεμαι, = πολεμῶ, to fight.

μί, from ἐγώ.

μί (μετά), prep. § 201.

μυγαλιῶν, ου, τὸ, grandeur : greatness.

μυγαλίω, ωσα, to enlarge : to increase : to grow large.

μυγαλοπρεπής, ἐς, magnificent.

μεγάλος, η, ου, great, large. §§ 52 : 57.

μεγαλόψυχος, η, ου, magnanimous.

μίγας, μίγης, Greek, = μέγας.

μεθαύριον (μετά, αὔριον), adv. the day after to-morrow : next year.

μείθη, ης, ἡ, drunkenness.

μείθοδος, ου, ἡ, method.

μείθυος, ου, ὁ, drunkard.

μειθύω, υσα, υσμίνος, to be or get drunk.

μειθῶ, ᾗς, = the preceding.

μιλαγχρινός (μιλάγχρους), ἡ, ὅν, brown, as the human skin.

μιλάνι (μίλαν), ιου, τὸ, ink.

μιλαχρινός, = μιλαγχρινός.

μίλει, it concerns, it is a care to. With the accusative of the person ; as, διὸ μὲ μίλει, I don't care.

μελίτη, ης, ἡ, close application, study : meditation.

μελιτῶ, ᾗς, ἡσα, ἡθην, ημίνος, to meditate : to devise, plan : to intend, mean.

μίλι, ιου, τὸ, and

μίλι, ιτος, τὸ, honey.

μίσσισσα, ης, ἡ, bee.

μίλλον, εντος, τὸ, future, futurity.

μίλλων, ουσα, ου, future.

μίλλων, εντος, ὁ, the future tense.

μίλοισι-ουσι, τὸ, member : melody.

μίμφομαι, ἐμφθην, to blame.

μίν, conj. indeed : now : on the one hand.

μίνα = ἐμίνα, from ἐγώ.

μίνω, to remain. § 106.

μὲ ὅλον τοῦτο, = μελοντοῦτο.

μίσρα, = ἡμίσα.

μερί, = μερί.

μιριά, ᾧς, ἡ, = μέρος.
 μερίζω, ἰσα, ἰσθην, ἰσμίνο, to divide.
 μερικοί, αἱ, ἄ, some. § 71.
 μερίς, ἰδοι, ἡ, portion.
 μερμήγκι, = μυρμήγκι.
 μερτικόν (μέρος), οὔ, τὸ, share.
 μέσα (μέσος), adv. within, in : into :
 inside. *With* εἰς τόν.
 μισάνυκτα, and
 μισάνυχτα, τὰ, = μισονύκτιον.
 μίση (μίσος), ης, ἡ, middle, midst.
 μισημβρινός, ἡ, ὅν, southern.
 μισημέρι, ἰού, τὸ, mid-day, noon.
 μίσσιν, ου, τὰ, means.
 μισονύκτιον, ου, τὸ, midnight.
 μίσος, η, ὅν, middle.
 μιτά, prep. §§ 192 : 201.
 μεταβάλλω (βάλλω), to transform,
 change.
 μεταβλίσκω (βλίσκω), to see again.
 μεταβολή, ἥς, ἡ, change.
 μεταδανίζω (δανίζω), to lend again.
 Pass. μεταδανίζομαι, to borrow
 again.
 μεταλλεῖον, ου, τὸ, a mine.
 μεταλλεύω, ἑσα, to dig for metals.
With τόν.
 μέταλλον, ου, τὸ, metal.
 μεταμορφώνω (μορφώνω), ὡσα, ὡσθην,
 ὡμίνο, to transform.
 μεταμόρφωσις, ἰως, ἡ, transformation,
 metamorphosis : the Transfiguration
 of Christ.
 μετάνοια, ας, ἡ, repentance : genuflex-
 ion, γονυκλισία.
 μετανοῶν, ὡσα, and
 μετανοῶ (νοῶ), εἷς, ἡσα, ἡμίνο, to
 change one's mind : to repent.
 μετάξι, ἰού, τὸ, silk.
 μεταξύ, adv. between : among. *With*
 τοῦ or εἰς τόν.
 μεταξωτός (μετάξι), ἡ, ὅν, silken.
 μετασχηματισμός, οὔ, ὁ, change of
 form.
 μεταφράζω (φράζω), ὡσα, ἄσθην, ἀσμί-
 νο, to translate.
 μετάφρασις, ἰως, ἡ, translation.
 μεταχειρίζομαι (χειρ), ἰσθην, ἰσμίνο,
 to use.
 μιτιρίζι (Turk.), ἰού, τὸ, breastwork,
 parapet.
 μιτοχή, ἥς, ἡ, participle.

μετρημός (μετρώ), οὔ, ὁ, counting,
 numbering.
 μετρητός, ἡ, ὅν, measured, counted.
 τὰ μετρητά, money, cash.
 μέτριος, α, ὅν, moderate : middling,
 mediocre.
 μέτρον, ου, τὸ, measure.
 μετρώ, εἷς or ᾧς, ἡσα, ἡσθην, ἡμίνο, to
 measure : to count.
 μέτωπον, ου, τὸ, forehead : front.
 μέχρι, prep. until. *With* τοῦ.
 μή, adv. not : lest. §§ 243 : 245.
 μηδέ, adv. neither, nor.
 μήκος, ους, τὸ, length, μέγεθος : lati-
 tude.
 μηλιά (μηλία), ᾧς, ἡ, apple-tree.
 μηλίγγι (μῆνιγγι), ἰού, τὸ, temple of
 the head.
 μήλον, ου, τὸ, apple.
 μῆν, adv. = μή.
 μῆν, ἡνός, ὁ, month.
 μήνα, interrogative, = μήπως.
 μήνας, α, ὁ, = μῆν, month.
 μηνύω, ὡσα, ὡσθην, ὡμίνο, to announce,
 notify.
 μνηῶ, ᾧς, = the preceding.
 μήπως, adv. lest : an interrogative par-
 ticle. *With* the indicative, § 219.
With the subjunctive, § 225. 4.
 μερί, ἰού, τὸ, thigh.
 μήτι, adv. neither, nor.
 μήτις, ας, ἡ, and
 μήτηρ, μητρός, ἡ, mother. § 43. 4.
 μητρικός, ἡ, ὅν, maternal.
 μητριά, ᾧς, ἡ, stepmother.
 μηχανικός, ἡ, ὅν, mechanic, mechan-
 ical.
 μηχανικός, οὔ, ὁ, engineer.
 μία, from ἕνας, εἷς.
 μισαίνω, ἀνα, ἀνθην, ἀσμίνο, to defile,
 contaminate.
 μιαιός, α, ὅν, polluted, defiled, nasty.
 μιγνύω, to mix, mingle. § 106.
 μικραίνω, = μικρύνω.
 μικρός, α, ὅν, small, little.
 μικροῦτσικος, η, ὅν, dear little.
 μικρύνω, ὡσα, ὡσθην, to lessen, dimin-
 ish.
 μίλι, ἰού, τὸ, mile.
 Μιλίωνης, η, ὁ, Miliones, a famous
 Klepht.
 μιλω, = ὁμιλω.

μίμησις, εως, ἡ, imitation.

μιμητικός, ἡ, ὅν, imitative. *With* τοῦ.
μιμοῦμαι, εἶσαι, ἡθην, ημίνος, to imitate.

μίνιστρος (*Ital.* ministro), ου, ὁ, = πρίσβυς.

Μιραβός, οὔ, ὁ, Mirabeau.

μισθός, οὔ, ὁ, hire, wages, pay : reward.

μισθωτής, ἡ, ὅν, hired.

μῖσος, ους, τὸ, hatred.

μισός (ἡμισυς), ἡ, ὅν, half.

μισοφίγγαρον (μισός, φινγάρι), ου, τὸ, half moon : crescent.

μισοχριστός, (μισῶ, Χριστός), η, ὅν, Christ-hating.

μισῶ, εἰς, ησα, ἡθην, ημίνος, to hate.

μίσκω, = μίνω.

μνημέσυνον, ου, τὰ, commemoration.

μνήσκω, = μίνω.

μοιάζω, = ὁμοιάζω.

μοίρα, ας, ἡ, destiny, fate.

μοιράζω (μοιράω), ασα, ἄσθην, αμίνος, to distribute.

μολαταῦτα (μὶ ὅλα ταῦτα), and

μολατοῦτα, = μολοντοῦτο.

μολίβι (μόλιβος), ιοῦ, τὸ, lead : bullet, βόλι.

μολιβοκόνδυλον (μολίβι, κονδύλι), ου, τὸ, lead-pencil.

μόλις, adv. scarcely, hardly, no sooner.

μολοντοῦ (μὶ ὅλον ὅτε), and

μολονότι (μὶ ὅλον ὅτι), conj. although, notwithstanding.

μολοντοῦ, = μολοντοῦ.

μολοντοῦτο (μὶ ὅλον τοῦτο), conj. however : yet, notwithstanding all this.

μολύνω, υνα, ὕσθην, υσμίνος, to contaminate, defile, stain.

μόν', = μένο, μένον.

μονάκριβος (μόνος, ἀκριβός), η, ὅν, most or very dear.

μοναζιά (μοναχός), ας, ἡ, solitude.

μοναρχία, ας, ἡ, monarchy.

μοναστηράκι, τὸ, little or dear little μοναστήρι.

μοναστήρι, ου, τὸ, monastery, convent.

μοναχά, adv. = μένον.

μοναχός, ἡ, ὅν, and

μονάχος, η, ὅν, = μένος.

μόνι, adv. = μένον.

μονῆα (*Ital.* moneta), ας, ἡ, = τό-

μισμα.

μόνον, adv. only : but.

μονοπάτι (μόνος, πάτος), ιοῦ, τὸ, foot-path.

μόνος, η, ὅν, alone : self. § 66.

μονός, ἡ, ὅν, single.

μορφή, ἡς, ἡ, form.

μοσχοκάρι (μοσχοκάρυν), ιοῦ, τὸ, nutmeg.

μόσκος, = μόσχος.

μοσχάρι, ιοῦ, τὸ, calf.

μόσχος, ου, ὁ, musk.

μουκοφυσῶ (*Ital.* muggio, φυσῶ), to bellow, roar, as the wind.

μουγκορίζω (*Ital.* mugghiare), ισα, to bellow, roar.

μούγκρισμα, ατος, τὸ, bellowing, roar, roaring.

μουδιάζω (αἰμωδῶ), ασα, αμίνος, to be benumbed : to set on edge, as the tee'h.

μούλαρι (*Ital.* mulo), ιοῦ, τὸ, mule, ἡμίνος.

μούμια (*Ital.* mummia), ας, ἡ, mummy.

μουντσουρίνω (unc.), ασα, ὀσθην, ωμίνος, to soil.

μουνοῦχος = εὐνοῦχος.

μουρμουρίζω (*Ital.* mormorare), ισα, to murmur, ψιθυρίζω.

μουσα, ης, ἡ, muse.

μουσιλίμης (*Turk.*) η, ὁ, a Turkish officer.

μουσική, ἡς, ἡ, music.

μουσικός, ἡ, ὅν, musical.

μουσικός, οὔ, ὁ, musician.

μουστάκι (μύσταξ), ιοῦ, τὸ, mustaches.

μούστος (*Ital.* mosto), ου, ὁ, must, new wine.

μούτσουιν (*Ital.* musino), ου, τὸ, = πρίσμπιν.

μουφτῆς (*Turk.*), ἡ, ὁ, mufti.

μούχλα (*Lat.* mucidus), ας, ἡ, mould, mustiness.

μουχουράρης (*Turk.*), η, ὁ, a Turkish officer.

Μουχτάρ, ὁ, Muhtar.

μουχτριός (μοχθιρός), ου, τὸ, = χοῖρος.

μπακακά, croak, the sound made by a frog.

μπακάλης (*Turk.*), η, ὁ, retail-grocer.

μπάλα (*Ital.* palle), ας, ἡ, ball, σφαῖρα.

μπαλόνω (ἰν, βάλλω), ασα, ὄθην, αμῖος, to patch, mend, as clothes, shoes, &c.

μπαλλωμα, ατος, τὸ, patch : patching, mending.

Μπαρονίδης, η, ὁ, Baronides.

μπαρτίρης (*Ital.* barbiere), η, ὁ, = ξυριστής.

μπαρούτι (*Turk.*), ἰοῦ, τὸ, gunpowder.

Μπασδέκης, η, ὁ, Basdhekes.

μπήης (*Turk.*), η, ὁ, bey.

μπήγω, and

μπήχγω, = ἱμπήγω.

μποκάλι (*Ital.* boccalle), ἰοῦ, τὸ, bottle.

μπορῶ, = ἡμπορῶ.

Μπότσαρης, η, ὁ, B tsares.

Μπουκοβάλας, α, ὁ, Boukobhalas.

μπρέ (*Turk*), *interj.* halloo-boy! harky fellow! sirrah! boy!

μποτίλια (*Ital.* bottiglia), ας, ἡ, bottle.

μπερστά, = ἱμπερστά.

μυαλόν, οῦ, τὸ, and

μυαλός (μυιλός), οῦ, ὁ, marrow : brain, ἱγκίφαλος. § 40.

μῦδι (μῦς), ἰοῦ, τὸ, muscle, a shellfish.

μυθολόγος, ου, ὁ, mythographer, fabler.

μῦθος, ου ὁ, fable.

μῦα, ας, ἡ, and

μῦγα, ας, ἡ, fly.

μύλος, ου, ὁ, mill.

μυλωνᾶς (μύλος), ᾶ, ὁ, miller.

μύξα, ας, ἡ, snot.

Μυραῖος, ου, ὁ, a Myrian, a native of Myra.

μυριάκις, *adv.* ten thousand times : an infinite number of times.

μυριάς, ἄδος, ἡ, myriad.

μυρίζω, ἰσα, ἰσθην, ἰσμένος, to smell, smell of, to inhale an odor, ὀσφραίνομαι. *Pass.* μυρίζομαι, to scent, to perceive by the organs of smell ; with τόν.

μυρίζω, ἰσα, *intransitive*, to smell, emit an odor : to have the smell of. *With τόν or ἀπὸ τόν of the odor.* It may be followed by the genitive of the person perceiving the smell ; as, κρασι τοῦ ἐμύρισε, he has perceived the smell of wine.

μύριοι, αι, α, innumerable, numerous.

μυριολόγια, = μυρολόγια.

μυριολογῶ, = μυρολογῶ.

μυρμήγκι (μύρμηξ) ἰοῦ, τὸ, ant.

μυρμηγκιά (μυρμηκιά), ᾶς, ἡ, = μυρμηγκοφωλιά.

μυρμηγκιάζω (μυρμήγκι), ασα, to swarm, throng.

μυρμηγκοφωλιά (φωλιά), ᾶς, ἡ, ant-hill.

μυρολόγια (μύρομαι, λίσγω), αν, τὰ, funeral dirge.

μυρολογῶ, ᾶς, ἡσα, to sing μυρολόγια.

μυρσινέϊος (μυρσίνιος), α, ον, of myrtle.

μυρσίνη, ης, ἡ, myrtle.

μυρδιά (μύρον), ᾶς, ἡ, smell, odor, ὀσμή.

μυστήριον, ου, τὸ, mystery.

μυστικός, ἡ, ὁν, secret.

μυτιρίς (μύτη), ᾶ, ὁν, pointed, as an instrument.

μύτη (μύτις), ης, ἡ, nose : bill, beak : point : nib of a pen.

Μωάμιθ, ὁ, Mohammed.

Μωαμιθανός, οῦ, ὁ, a Mohammedan.

μωρολογῶ, ἵς οτ ᾶς, ἡσα, to talk nonsense, to babble, to talk foolishly.

μωρός, ᾶ, ὁν, foolish.

μωρός, οῦ, ὁ, fool.

N.

ν dropped before θ, 22. N. 1. — dropped at the end of words, 24. N. 1, 2.

ν', = εἶναι.

νά (ἵνα), *conj.* that, in order that : so that : O that : if.

νά, *interj.* lo! behold! there! ἰδοῦ.

With the nominative or accusative.

νά, νάτι, take. § 106.

ναί, *adv.* yes.

Ναῖω, ως, ἡ, = Αἶνος.

ναῖσσι (ναίχι), *fashionable*, = ναί.

νανά, a word used in lullabies.

Νάξος, ου, ἡ, Naxos, an island.

νάρκισσος, ου, ὁ, narcissus.

ναύαρχος, ου, ὁ, admiral.

Ναύπακτος, ου, ὁ, Naupactos, or Lepanto, a city.

ναυπηγός, οῦ, ὁ, shipwright, shipbuilder.

Ναύπλιον, ου, τὸ, Nauplion, or Napoli,

a city.

ναυτικός, ἡ, ὅν, naval.

νανίσκος, ου, ὅ, young man.

νιαρός, ἄ, ὅν, early, tender, as youth.

νεκρός, ἄ, ὅν, dead.

νεκρώσιμος, η, ου, deathlike.

νέος, α, ου, new, young.

τὰ νέα, news.

νίος, ου, ὅ, young man, youth.

νιότης, ης, ὅ, youth.

Νηραΐδα, ας, ἡ, = Νηρηΐς.

νηράντι (Lat. aurantium), ιού, τὰ,

sour orange, a kind of orange.

νηρόν (νηρός), ου, τὰ, water.

νηρόφιδον (φίδι), ου, τὰ, water-snake.

νῦρον, ου, τὰ, sinew, tendon : nerve.

νιύω, ιυσα, to nod.

νιφίλη, ης, ἡ, and

νίφος, ους, τὰ, cloud.

νιφρόν, ου, τὰ, kidney.

νιωσί, adv. recently, lately, newly.

νῆμα, ατός, τὰ, yarn.

νήπιον, ου, τὰ, infant.

Νηρηΐς, ἰδος, ἡ, Nereid.

νησί, ιού, τὰ, = νῆσος.

νησιώτης, ου, ὅ, islander.

νῆσος, ου, ἡ, island.

νηστίω, ιυσα, to fast.

νέετα, τὰ, = νιότης.

νίβω, and

νίβω, = νίπτω.

νίκη, ης, ἡ, victory.

Νίκος, ου, ὅ, Nikos, Nick.

νικῶ, ᾤς, ης, ὄν, νικῶν, νικῶν, to conquer.

Νιόβη, ης, ἡ, Niobe.

νίος, ἄ, ὅ, = νίος.

νίπτω, νίψα, ἴφθην, μμῖνος, to wash,

as the hands and face.

νίψμον (νίπτω), ατός, τὰ, washing.

Νιῶ, ᾤς, ἡ, = Ἰος.

νοῖμβριος (Lat. november), ου, ὅ, No-

vember.

νόημα, ατός, τὰ, meaning, signification,

sense.

νόθος, ου, ὅ, bastard.

νοίκι, = ἐνοίκιον.

νοικοκυρά (οἶκος, κυρία), ᾤς, ἡ, house-

wife, materfamilias.

νοικοκύρης, η, ὅ, master of a family,

paterfamilias.

νομάτοι, or νοματοί (ὄνομα), οἱ, persons,

individuals.

νομίζω, ἴσα, to think : to consider.

νόμιμος, η, ου, lawful.

νόμισμα, ατός, τὰ, coin.

νομοδότης, ου, ὅ, legislator.

νομοδιδῶ, ἴς, ης, ὄν, νῶν, νῶν, to

make laws, legislate.

νόμος, ου, ὅ, law.

νοπός (νίος), ἡ, ὅν, fresh, as eggs,

cheese, ὄξ.

νοσοκομῖον, ου, τὰ, hospital.

νοστιμίζωμαι, ἴφθην, to relish.

νόστιμος, η, ου, pleasant, agreeable to

the taste.

νοτιά, ᾤς, ἡ, the south wind, νότος :

humidity.

νότος, ου, ὅ, the south wind.

νοννός (Ital. nonno), ου, τὰ, = ἀνάδο-

χος.

νοῦς, νόος or νοῦ, ὅ, mind, understand-

ing. § 43. 4.

νοῶ, ἴς, ης, ὄν, νῶν, νῶν, to mean :

to understand.

ντισαμί (Turk.), ιού, τὰ, mosque.

Ντήνω, ως, ἡ, = Τῆνος.

ντουλάπι (Turk.), ιού, τὰ, a movable

cupboard.

Νύδρα, ας, ἡ, = Ὑδρα.

νύκτα, ας, ἡ, = νύξ.

νυκτιρίδα, ας, ἡ, and

νυκτρίς, ἰδος, ἡ, bat.

νυκτός (νύκτα), ως, it is dark, night

is coming on.

νύμφη, ης, ἡ, bride : daughter-in-law :

sister-in-law, a brother's wife :

nymph.

νυμφίος, ου, ὅ, bridegroom.

νυστάζω, αζα, to feel sleepy.

νύφη, = νύμφη.

νυφίτσα (νύφη), ας, ἡ, weasel.

νύχι (ὄνυξ), ιού, τὰ, nail : claw, talon :

hoof.

χύνω τὰ νύχια τινός, to bastinado

or beat one shockingly, till the nails

fall off his toes.

νύχτα, = νύκτα.

νῶμος, = ὄμος.

νωρίς, = ἐνωρίς.

Ξ.

Ξαθός, = Ξανθός.

Ξαίνω, αινά, ἀνδρῶν, αἰμίνας, to card, as

wood. *ἕκκο* (ἕκ-, ἀκούω), η, ον, famous, renowned, well known.
ἕκκο- (ἕκ-, ἀνά), prep. used only in composition. § 249.
ἕκκοβλίπω (βλίπω), to see again.
ἕκκοέρχομαι (ἕκκο-, ἔρχομαι), to come again.
ἕκκοπίπτω (πίπτω), to fall again.
ἕκκοέρχομαι = *ἕκκοέρχομαι*.
ἕκκοπτεβῶ (πτεβῶ), to pull again.
ἕκκοφιλιόνω (φιλιόνω), to reconcile.
ἕκκοδός, ἡ, ὄν, auburn: having auburn hair.
ἕκκοίγω (ἀνοίγω), to descry, discover.
ἕκκοπλύνω (ἕκκοπλύνω), ὡσα, ὡδην, ὡμί-
 νος, to unfold: to stretch, extend, spread.
ἕκκογον or *ἕκκογού*, (ἕκκο γον), adv. =
ἕκκοταυτοῦ.
ἕκκο- prep. § 249.
ἕκκοκρῖνω (κρῖνω), to unhang.
ἕκκομαλίσσομαι (μαλίσσω), ἰσθην, ἰσμίνας,
 = *ἕκκοταίνομαι*.
ἕκκο (ἕκκός), τὰ, and
ἕκκοτις (ἕκκός), ας, ἡ, strange land,
 foreign country.
ἕκκοδοχεῖον, ον, τὸ, hotel, inn, tavern.
ἕκκός, η, ον, foreign, strange.
ἕκκός, ον, ὁ, foreigner.
ἕκκοκίω (κίω), to dismount.
ἕκκοκίω (κίω), ἰσα, to start, de-
 part.
ἕκκοπροδῶ (πρό, ὑποδία), ᾤς, ἡ, to
 escort.
ἕκκοξ, ον, ὁ, Xerxes.
ἕκκομέρον, ον, τὸ, Xeromeron, a place.
ἕκκο, = *ἕκκο*, ἡ, ὡς.
ἕκκοκίω (κίω), to tear.
ἕκκοφόρτω (φόρτω), to unload.
ἕκκοτίς (Lat. accipiter), ἰού, τὸ, =
ἕκκο.
ἕκκο (ἕκκός), and
ἕκκο, ᾤς, = *ἕκκο*.
ἕκκοχωριστά, adv. apart, besides. *With*
ἀπὸ τόν.
ἕκκοχωριστός (χωρίζω), ἡ, ὄν, separate.
ἕκκοψυχοί, οὔ, ὁ, expiring, dying.
ἕκκοψυχῶ (ψυχή), ᾤς, ἡ, to expire,
 die.
ἕκκοπλύνω (ἕκκοπλύνω), ὡσα, ὡδην, ὡμίνας, to
 rip.

ἕκκοκρῖνω (ἕκκοκρῖνω), ὡς, it is dawning,
 it is day, impersonal.
ἕκκο, ας, ἡ, dry land, land.
ἕκκοκρῖνω, ἡ, ὄν, ἀμύνω, ἀμύνω, to dry.
ἕκκο, ας, ὄν, dry.
ἕκκοκρῖνω (ἕκκοκρῖνω), οὔ, τὸ, cruet for vinegar.
ἕκκο (ἕκκός), ἰού, τὸ, vinegar.
ἕκκοκρῖνω, ας, ἡ, and
ἕκκο (ἕκκός), ας, ἡ, sorrel.
ἕκκοκρῖνω (ἕκκός, γάλα), ον, τὸ, butter-
 milk.
ἕκκο (ἕκκός), ἡ, ὄν, sour.
ἕκκο, ον, τὸ, = *ἕκκο*.
ἕκκο, = *ἕκκο*.
ἕκκοκρῖνω, ας, ὁ, a kind of jack-knife.
ἕκκοκρῖνω (ἕκκός), ἰού, τὸ, razor.
ἕκκοκρῖνω, ἰσα, ἰσθην, ἰσμίνας, and
ἕκκοκρῖνω, ἰσα, ἰσθην, ἰσμίνας, = *ἕκκο*.
ἕκκο, ας, ἡ, stripe, stroke with the
 whip.
ἕκκο, ἰσα, ἰσθην, ἰσμίνας, to whip,
 flog, δύνω, βαδίζω.
ἕκκοκρῖνω (ἕκκός, κόττω), ας, ἡ, wood-
 cock. *It may possibly be a corrup-*
tion of σκολόπαξα from σκολόπαξ.
ἕκκο, ον, τὸ, wood: stick of wood:
 whipping, flogging.
ἕκκο ἕκκο, to get a whipping.
ἕκκοκρῖνω, οὔ, ὁ, in burlesque, = *ἕκκο*-
σοφός.
ἕκκοκρῖνω, in burlesque, = *ἕκκο*.
ἕκκο, = *ἕκκο*.
ἕκκο (ἕκκός), ἰσα, ἰσθην, ἰσμίνας, to
 shave.
ἕκκοκρῖνω, οὔ, ὁ, shaver, barber.
ἕκκο (ἕκκοκρῖνω), ἰού, τὸ, currycomb.
ἕκκο, ὡσα, ὡδην, ὡμίνας, to scrape:
 scratch.

O.

-o, voc. in, 36. N. 2.

o for i, 27. 12.

ὁ, ἡ, τό, the. § 62.

ὀβελός, οὔ, ὁ, spit.

ὀβολός, οὔ, ὁ, obolus.

ὀβελός, οὔ, ὁ, = ἑβελός.

ὀγδοήκοντα, eighty.

ὀγδοήκοντα, ἡ, ὄν, eightieth.

ὀγδοήκοντα, = ὀγδοήκοντα.

ὀγδοός, η, ον, eighth.

ὀγδοήκοντα, = ὀγδοήκοντα.

ἔγισσι, *adv.* fashionable, = ἔχι.

ἐγλήγορα, = γλήγορα.

ἐγλήγορος, = γλήγορος.

*ἔγχοις, α, ο, = ἔποις.

ἐδηγῶ, εἰς, ἡσα, ἡδην, ἡμίνας, to conduct, lead, guide.

ἔδης, οὔ, ἡ, way, road.

ἔδυηρός, ἄ, ἐν, painful.

ἔθεν, *adv.* whence.

ἔθεν, *conj.* whence : then, therefore.

Ἰσθμανικός, ἡ, ὄν, Ottoman, Τουρκικός.

Ἰσθμανός, οὔ, ὁ, Osmanlee, Τούρκος.

οἰκίονω, ὡσα, ὡδην, ὡμίνας, to render familiar. *Pass.* οἰκίονομαι, to associate with.

οἰκία, ας, ἡ, = οἶκος.

οἰκογένεια (οἰκογενής), ας, ἡ, family.

οἰκοδομῶ, εἰς, ἡσα, ἡδην, ἡμίνας, to build.

οἰκονομία, ας, ἡ, economy.

οἰκονομῶ, εἰς, ἡσα, ἡδην, ἡμίνας, to manage. *Pass.* οἰκονομοῦμαι, to get along.

οἶκος, ου, ὁ, house.

οἰκτρός, ἄ, ἐν, pitiable.

οἶμι (οἶμαι, *Ital.* oime), *interj.* alas, woe.

Οἶτη, ἡς, ἡ, Ceta, a mountain.

οκά (*Turk.*), ᾧς, ἡ, oka or oke, a measure and weight. § 32. N.

ἔκνα (*unc.*) ας, ἡ, bung of a cask.

ὀκηρός, ἄ, ὄν, idle, indolent, lazy.

ὀκτακόσιοι, αι, α, eight hundred.

ὀκτακοσιοστός, ἡ, ὄν, eight hundredth.

ὀκταπόδι (ὀκτάπους), ιεῦ, τὰ, polypus.

ὀπτά, eight.

ὀκτώβριος (*Lat.* october), ου, ὁ, October.

ὀλέκρος, η, ον, = ὀλόκληρος.

ὀλέθριος, α, ον, destructive, ruinous.

ὀλέθρος, ου, ὁ, destruction, ruin, perdition.

ὀλημίρα (ὀλη ἡμίρα), *adv.* all day.

ὀλιγάριθμος, η, ον, few in number.

ὀλίγον, *adv.* a little.

ὀλίγος, η, ον, little, few.

μὲτ' ὀλίγον, soon : shortly after.

ὀλιγοστινύω (ὀλιγοστός), εἰσα, to diminish, decrease : to abate.

ὀλιγοστές, ἡ, ὄν, = ὀλίγος.

ὀλιγότης, ης, ἡ, fewness, paucity.

ὀλογλήγορος (ὄλος, γλήγορος), η, ον, very rapid.

ὀλοῖνα (ὄλος, ἔνας), *adv.* incessantly, continually.

ὀλόκληρος, η, ον, entire, whole.

ὀλονυχτής (ὄλος, νύχτα), *adv.* all night.

ὄλος, η, ον, whole : all.

ὀλοσιλα (ὀλοσιλής), *adv.* = παντελῶς.

Ὀλυμπος, ου, ὁ, Olympus.

*ὀμάδι (ὄμαδος), *adv.* = μαζί.

ὀμαλός, ἡ, ὄν, smooth, even, level : regular.

ὀμίλημα, ατος, τὰ, talk, talking.

ὀμίλις, ας, ἡ, talk, conversation.

ὀμιλῶ, εἰς, ἡσα, ἡδην, ἡμίνας, to talk : to converse with, *with* μὴ τόν.

ὀμμάτι, ιεῦ, τὰ, eye.

ὀμνύω, to swear, swear by. *With* τόν, or εἰς τόν. § 106.

ὀμογενής, εὖς, ὁ, fellow-countryman.

ὀμοιάζω, ασα, to resemble, look like.

With τόν, or μὴ τόν.

ὅμοιος, α, ον, similar, like. *With* τοῦ, or μὴ τόν.

ὀμοίως, *adv.* likewise.

ὀμῶν, ὡσα, = ὀμνύω.

ὀμορφος, = εὐμορφος.

ὀμοῦ, αὐτ. = μαζί.

ὀμπρέλα (*Ital.* ombrella), ας, ἡ, umbrella.

ὀμπρός, = ἔμπρος.

ὀμπροστά, = ἔμπροστά.

ὀμφαλός, οὔ, ὁ, navel.

ὅμως, *conj.* but, however.

ὄν, ὄντες, τὰ, being.

ὀνειρεύομαι, εὐδην, to dream. *With* τόν.

ὀνειροκρίτης, ου, ὁ, interpreter of dreams.

ὄνειρον, ου, τὰ, dream.

ὄνομα, ατος, τὰ, name : noun.

ὀνομάζω, ασα, ἄσδην, ασμίνας, to name, call.

ὀνῆς (*Turk.*), ᾧς, ὁ, = κάμικα.

-όνω, *verbs in*, 83. N. 6.

ὀξεῖα, ας, ἡ, the acute accent.

ὀξύς, ας, ἡ, beech.

ὀξύς, εἰα, ὁ, acute, sharp.

ὀξω, = ἔξω.

ὀπιοι, ου, τὰ, opium.

ὀπισθεν, *and*

ὀπίσω, *adv.* back, backwards : behind.

ὀποιανῶ, § 74. N. 2.

ὀποιός, α, ον, § § 74 : 75 : 232. 2.

ὅποιος, α, ον, whoever, whosoever.

§ § 74 : 232. 2.

ὅποιοςδήποτε, whoever, whosoever, whatsoever : he who. § § 74 : 232. 2.

ὅπου, adv. = ὅσον.

ὅπου, = ὅπου.

ὅπου, adv. and

ὅπου, or ὅπου, adv. whenever.

ὅπου, adv. where : wherever, wheresoever. § 232. 2.

ὅπου, adv. where : whither : when, ὅταν : that, ὅτι : so that, that, ὅστις : since.

Where ; εἰς τὸν τόπον ὅπου ἐγενήθη, in the place where he was born.

Whither ; πῇ γαίῃ ἐκίω ὅπου σὲ στείλω, go whither-I send you.

When ; τὸν καιρὸν ὅπου ἐπῆραν οἱ Τούρκοι τὸ Μεσολόγγι, in the time when the Turks took Mesolonggi ; ἔχω τώρα ἑκατὶ χρόνους ὅπου δὴν τὸν Ἰδω, it is now twenty years since I have seen him, *literally*, I have now twenty years during which I have not seen him.

That ; ἀπ' αὐτὸ προέρχεται ὅπου καθίνας θίλει νὰ κάμνη τὸν αὐθίνην, from this it proceeds that every one wishes to play the master.

So that, so as ; τὸν Ἰδωσαν τόσοι ὅπου δὴν ἡμπούρι νὰ σαλεύσῃ ἀπὸ τὸν τόπον του, they bent him so much, that he could not stir from his place. ὅπου, pron. = ὁ ὅποιος, ὅστις. § § 74 : 232. 2.

ὅπου, οὐ, τὸ, tree-fruit.

ὅπου, adv. as, in whatever manner.

§ 232. 2.

ὅπου, εἰς, ἡ, sight, vision.

ὅπου, ἡ, ὅν, visible.

ὅπου, οὐ, ὅ, regulation.

ὅπου, οὐ, τὸ, instrument.

ὅπου, ἡ, ὅ, wrath.

ὅπου, αἶς, ἡ, fathom.

ὅπου, ἐχθρῶν, to long for, desire earnestly. *With τὸν.*

ὅπου, ἡ, ὅν, mountainous : living on the mountains.

ὅπου, εἰς, ἡ, appetite.

ὅπου, adv. in an erect posture : cor-

rectly, rightly.

ὅπου, ἡ, ὅν, erect, upright : correct, right.

ὅπου, οὐ, ὅ, correctness.

ὅπου, adv. correctly, rightly.

ὅπου, εἰς, to command : to be the master of, *with τὸν.*

ὅπου (aor. imperat. for ὅπου), please take (or do any thing) : sir, what do you wish? *us, Γιάννη!* — 'Ὅπου, John! — Sir.

ὅπου, οὐ, ὅ, horizon.

ὅπου, οὐ, τὸ, limit.

ὅπου, οὐ, ὅ, definition : command.

ὅπου, εἰς, εἰς, ὅ, to swear, cause to take an oath : to conjure, *Pass.* ὅπου, to take an oath, swear.

ὅπου, οὐ, ὅ, oath.

ὅπου, ἡ, ὅ, rush, impetuosity : rapid motion.

ὅπου, = ὅπου.

ὅπου, αἶς, ὅ, to rush. *With κατὰ τοῦ, or εἰς τὸν.*

ὅπου, οὐ, τὸ, vulture.

ὅπου (ὅπου), αἶς, ὅ, hen.

ὅπου, οὐ, τὸ, mountain.

ὅπου, εἰς, τὸ, and

ὅπου, οὐ, ὅ, quail.

ὅπου, ἡ, ὅ, orphan.

-ος for -ων, 42. N. 4.

ὅπου, and

ὅπου, adv. as, as much as.

ὅπου νὰ is often used for ἕως νὰ, or ἕως νὰ, until ; and for ἕως, as long as, while.

ὅπου, η, ον, as, as much as. § § 75 : 232. 2.

ὅπου τὸ κατ' ἐμὲ, for my part.

ὅπου (Lat. hospitium), οὐ, τὸ, = ὅπου, εἰς.

ὅπου, οὐ, τὸ, pulse, as beans, lentil.

ὅπου, η, ὅ, Ossa, a mountain.

ὅπου, ἡ, ὅ, who : whoever, whosoever, whatever, whatsoever. § § 74 : 232. 2.

ὅπου, εἰς, ἡ, smelling.

ὅπου, adv. when : whenever. § 232. 2.

ὅπου, conj. that.

ὅπου, adv. just, just now. *With the aorist indicative.*

ὅπου, from ὅπου.

ἄστις, § 74. N. 1.

*ἄτοιμος, = ἵτοιμας.

ου for ο, I, v, 27. 13.

οὐδέ, conj. = οὔτε.

οὐδέτερος, α, ον, neutral: neuter.

οὐδαιότηης, ητος, ἡ, neutrality.

οὐῖα ὤα, ὤα), ας, ἡ, selvedge.

οὐλος, = ὄλος.

οὐρά, ᾤς, ἡ, tail.

οὐράνιος, α, ον, heavenly, celestial.

οὐρανός, οὔ, ὁ, heaven.

οὐράτος (οὐρά), η, ον, tailed, having a tail.

οὐσία, ας, ἡ, essence: substance.

οὐσιαστικός, ἡ, ὅν, substantive.

οὐσιώδης, ις, essential: substantial.

οὔτε, adv. neither, nor.

οὐτιδανός, ἡ, ὅν, worthless, good for nothing.

οὔτες, αὐτη, ταῦτε, = ταῦτες.

οὔτως, adv. thus, so.

ὄφελος, τὸ, benefit, profit, advantage, service.

ὄφις, ιῶν, τὸ, = ὄφης.

ὄφικιάλος (Ital. ufficiale), ου, ὁ, officer.

ὄφικιον, ου, τὸ, office: profession, ἱπάγγελμα.

ὄφης, ιως, ὁ, snake: serpent.

ὄφρυς (ὄφρῦς), ιῶν, τὸ, eyebrow.

ὄχιεντρα, ας, ἡ, = ἔχης.

ὄχι (οὐχί), adv. no, not.

ὄχιᾶ, ᾤς, ἡ, = ἔχης.

ὄχληρός, ᾶ, ὅν, troublesome: vexatious.

ὄχλος, ου, ὁ, multitude of men: mob.

ὄψαρι, ιῶν, τὸ, fish.

ὄψη, ης, ἡ, = ὄψις.

ὄψιμος, η, ον, late, as fruit.

ὄψις, ιως, ἡ, aspect, appearance: countenance: the right side of a garment.

II.

π for β, after μ, 27. 14.

πά, see § 106.

παγαίνω, = πηγαίνω.

παγανιά (Lat. paganus), ᾤς, ἡ, troop, multitude.

παγγύρι, = πανηγύρι.

*πάγας, ι, ὁ, = πατίγας.

παγίς, ἰδος, ἡ, trap: snare.

πάγκακος, η, ον, very wicked.

παγόνη (Ital. pavone), ιῶν, τὸ, peacock, ταῶς.

παγόνω (πάγος), ωσα, ωμίνας, to freeze. πάγος, ου, ὁ, ice.

παγοῦρι (πάγουρις), ιῶν, τὸ, a kind of crab: a kind of flagon, usually made of lead.

πάγω, = πηγαίνω.

παδαίνω, = πάσχω.

παθητικός, ἡ, ὅν, passive.

πάθος, ους, τὸ, passion: suffering: disease, ἀβρωστία.

παιγνίδι (παίγνιον), ιῶν, τὸ, play, sport: musical instrument.

παιδάκι, τὸ, little or dear παιδί.

παιδεία, ας, ἡ, education, learning: punishment, τιμωρία.

παιδεύω, ιυσα, εὔδην, ιυμίνας, = τιμωρῶ.

παιδί, ιῶν, τὸ, boy.

παιδιακήσιος, α, ον, boyish, childish, puerile.

παιδικός, ἡ, ὅν, juvenile.

παιδοπουλον (παιδί), ου, τὸ, little παιδί.

παιδούλι, ιῶν, τὸ, = the preceding.

παίζω, αἶξα, αἶχθην, αιγμίνας, to play: to play on a musical instrument, with τόν.

παίξιμον (παίζω), ατος, τὸ, playing.

παίρω (ἱπαίρω), to take: to take off: to buy.

παιχνίδι, = παιγνίδι.

παυτώνω, ωσα, ὠθην, ωμίνας, to lease.

παύτος, ου, ὁ, lease.

παλαβόνω (παλαβός), ωσα, ὠθην, ωμίνας, = τριλαίνω.

παλαβός (παλαίος?), ἡ, ὅν, = τριλός.

παλαίβω, αψα, = παλαίω.

παλαιώνω, ωμίνας, to render old: to grow old, to be old.

παλαιός, ᾶ, ὅν, old: ancient.

σαλαίω, αισα, to wrestle.

παλαίωσις, ιως, ἡ, the state of being old.

παλαμάρι (unc.) ιῶν, τὸ, cable.

παλάμη, ης, ἡ, palm of the hand.

παλάτι (Lat. palatium), ιῶν, τὸ, palace.

πάλι, and

πάλι, and

πάλιν, adv. again: still: on the other hand.

παλιός, ἄ, ὄν, = παλαιός.
 παλληκαρᾶς, ἄ, ὄ, a great παλληκᾶρι.
 παλληκᾶρι (πάλλαξ, πάλληξ), ἰού, τὸ, lad : young man : brave man.
 παλληκαριά, ἄς, ἡ, = ἀνδρεία.
 παλληκαρούδι, ἰού, τὸ, dear παλληκᾶρι.
 παλούκι (πάσσαλος, Ital. palo), ἰού, τὸ, pole, stake.
 παλουκῶν (παλούκι), ὡσα, ὡθην, ὡμί-
 νος, to impale, after the Turkish fashion.
 παλούκωμα, ατος, τὸ, impaling.
 Πάμπις, ὅ, Pamper.
 πᾶν, ἀντίς, τὸ, the universe.
 πανάθλιος, α, ὄν, perfectly wretched.
 Παναγία, ας, ἡ, the All-Holy Virgin.
 πανηγύρι (πανήγυρις) ἰού, τὸ, religious anniversary, celebrated at the church of the saint of the day.
 πανί (Ital. panno), ἰού, τὸ, cloth, of all kinds, except woollen : sail of a vessel.
 πανούκλα, ας, ἡ, = πανώλη.
 πάντα, adv. = πάντοτε.
 παντάθλιος, = πανάθλιος.
 παντάπασι, adv. entirely, in all respects.
 πανταχοῦ, adv. = παντοῦ.
 παντελῶς, adv. at all.
 παντίεξ (Lat. bandiera), ας, ἡ, = σημαία.
 παντίχω, = ἀπαντίχω.
 πάντοτε, adv. always : continually.
 παντοῦ (πᾶς), adv. everywhere.
 παντρεύω, = ὑπανδρεύω.
 πάνου, and
 πάνω = ἐπάνω.
 πανώλη (πανώλης), ης, ἡ, plague.
 παξημᾶδι (Egypt. ?), ἰού, τὸ, hard biscuit, rusk.
 παπαγάλος (Ital. papagallo), ου, ὅ, = ψιττακός.
 παπαδιά (παπᾶς), ἄς, ἡ, priest's wife.
 παπαρούνα (Ital. papavero), ας, ἡ, poppy, μήκων.
 παπᾶς (πάπας), ἄ, ὅ, = ἱερεύς. § 120.
 N. 2.
 πάπας, α, ὅ, the pope. § 34. N.
 πάπια (onomatopoe), ας, ἡ, duck.
 παπούτσι (Turk.), ἰού, τὸ, shoe.
 πάσττος, ου, ὅ, and

παπῶς, ου, ὅ, grandfather.
 παρά, prep. §§ 192 : 201.
 πάρα, adv. too, very. With adjectives or adverbs.
 παραβάλλω (βάλλω), to compare. With τὸν μὲ τόν.
 παραβαίνω (βαίνω), to transgress, violate.
 παραβαρύνω (βαρύνω), to overburden.
 παραγγιλία, ας, ἡ, commission, order, charge.
 παραγγέλλω (ἀγγέλλω), ἰλα, ἰλθην, ἰλμίνος, to commission, order, charge.
 παράγω (ἄγω), to derive.
 παραγωγή, ἡς, ἡ, derivation.
 παραδειγμα, ατος, τὸ, example.
 παραδείγματος χάριν, for example, for instance.
 παραδῖσος, ου, ὅ, paradise.
 παραδόξος, η, ὄν, strange, astonishing, marvellous.
 παραίχω (ἵχω), to have too much.
 παραθαλάσσιον, ου, τὸ, = αἰγιαλός, sea-shore, sea-coast.
 παραθαλάσσιος, α, ὄν, in maritime.
 παραθύρι, ἰού, τὸ, and
 παράθυρον, ου, τὸ, window.
 παραιτῶ (αἰτῶ), ἰς, ἡσα, ἡθην, ημίνος, to leave off, to give up.
 παράκαρος, η, ὄν, untimely, unseasonable.
 παρακαλῶ (καλῶ), to pray, beseech, beg.
 παρακάτω (κάτω), adv. a little below or lower : less, as applied to price. With ἀπὸ τόν.
 παρακμή, ἡς, ἡ, decline.
 παρακοή, ἡς, ἡ, disobedience.
 παραλύω (λύω), to paralyze.
 παραμιλῶ (ἀλσιῶ), to neglect.
 παραμικρόν, ου, τὸ, the smallest thing.
 παραμῦδι (μῦθος), ἰού, τὸ, tale, story, fictitious narrative.
 παράνομος, η, ὄν, that breaks the law.
 παραξινιά, ἄς, ἡ, strangeness, oddity, queerness, whim.
 παράξινος, η, ὄν, strange, odd, queer, whimsical.
 παραπάνω (ἀπάνω), adv. a little above or higher : more. With ἀπὸ τόν.
 παρᾶς (Turk.), ἄς, ὅ, pará, a Turkish

suade.

πείνα, ας, ἡ, hunger : famine.

πεινῶ, ᾧς, ασα, to hunger, be hungry.

πεινασμένος, η, ον, hungry.

πείρα, ας, ἡ, experience : trial.

πειράζω, ᾧς, αζα, ἄχθην, ἀγμίνας, to trouble, vex : to hurt, to be injurious, βλάπτω.

πειρατής, οὔ, ὁ, pirate.

πείσμα, ατος, τὸ, obstinacy, wilfulness.

πεισματικῶς, adv. obstinately.

πίλαγον, ου, τὸ, and

πίλαγος, ους, τὸ, and

πίλαο, ου, τὸ, the open sea.

πελικᾶνος (πελικάν), ου, ὁ, carpenter : pelican.

πελικουδα (πελικῶ), ας, ἡ, and

πελικούδι, ιοῦ, τὸ, chip.

πέλικῶ, ᾧς, ησα, ἡθην, ημίνας, to hew.

πέμπτη, ης, ἡ, Thursday.

πέμπτος, η, ον, fifth.

πενήντα, = πιντήκοντα.

πενθιρά, ᾧς, ἡ, mother-in-law.

πενθιρός, οὔ, ὁ, father-in-law.

πενία, ας, ἡ, poverty.

πεντακόσιοι, αι, α, five hundred.

πεντακοσιστός, ἡ, ὁ, five hundredth.

πιντάνευρον (πίντι, νεῦρον), οὔ, τὸ, plantain, a plant.

πιντήκοντα, fifty.

πιπόνι (πίπων), ιοῦ, τὸ, muskmelon.

πίρα, αῶν, on the other side : over.

With εἰς τόν.

ἐκεῖ πέρα, there on the other side.

ἰδὼν πέρα, here on this side.

περβάζι (περί, βάζω), ιοῦ, τὸ, frame, as of a picture : sash.

πέρδικα, ας, ἡ, and

πέρδικας, α, ὁ, and

πέρδιξ, ικος, ὁ, partridge.

περί, prep. §§ 192 : 201.

πειράδω (ᾄδω), to celebrate in song.

περιβόλῃς, η, ὁ, gardener.

περιβόλι (περίβολος), ιοῦ, τὸ, garden.

περιδιαβάλλω (διαβαίνειν), ασα, to promenade, walk about.

περιέργεια, ας, ἡ, curiosity : notice.

περίεργος, η, ον, curious, inquisitive.

περιέρχομαι (ἔρχομαι), to go around.

περιηγητής, οὔ, ὁ, traveller.

περιθώρι (θιωρῶ), ιοῦ, τὸ, margin of a page.

περίοδος, ου, ἡ, period.

περιορισμός, οὔ, ὁ, confinement.

περιουσία, ας, ἡ, property.

περίπατος, ου, ὁ, walk.

περίπατῶ (πατῶ), to walk.

περίπτωσις, ιως, ἡ, event, case.

περισσεύω, ιussa, to remain over. With τόν of the person.

περισσός, ἡ, ὁ, much, abundant.

περισσότερον, adv. more.

περισσότερος, α, ον, more.

περίστασις, ιως, ἡ, circumstance : case.

περιστερά, ᾧς, ἡ, and

περιστίρι, ιοῦ, τὸ, dove, pigeon.

περιστερῶν, ὠνος, ὁ, dove-cot.

περιττολογῶ, ιῖς, ησα, to talk nonsense.

περιφέρω, and

περιφέρω (φέρω), to carry about. Pass.

περιφέρομαι, to go about.

περιφρόνησις, ιως, ἡ, contempt, disregard.

περιφρονῶ (φρονῶ), to despise, treat with contempt.

περῶν, ᾧς, to pass : to pass away.

§ 106.

ταῖς περασμέναις, the other day.

περῶν τινὰ ἀπὸ τὸ σπαδί, to put one to the sword.

περόνι, ιοῦ, τὸ, fork.

περπατῶ, = περιπατῶ.

Πέρσης, ου, ὁ, a Persian.

Περσικός, ἡ, ὁ, Persian.

πέρυσι, adv. last year.

πίσιμον (πίπτω), ατος, τὸ, fall, πτώσις.

πιταλίδα (πίταλον), ας, ἡ, limpet.

πίταλον, ου, τὸ, horseshoe.

ἰτίναξι τὰ τίταλα, he is dead, a conical expression.

πιταλούδα (πιτῶ) ας, ἡ, butterfly.

πιτινός, οὔ, ὁ, cock : cock of a gun.

πίτομαι, = πιτῶ.

πίτρα, ας, ἡ, stone.

πίτρινος, η, ον, of stone.

πιτρῶδης, ις, stony.

πισί (πίσκος), ιοῦ, τὸ = δίσμα.

πιτῶ, ᾧς, to throw away : to fly.

Pass. πιτιοῦμαι, to fly. § 106.

τοῦ πίταξαν τὸ κεφάλι, they struck off his head.

πίυκος (πιύκη), ου, ὁ, pine.

πίφτη, = τίμπτυη.

πίπτω, = πίπτω.

πηγάδι (πηγή), ιού, τὸ, a well.

πηγαίνω (ὑπάγω), to go : to carry to any place. § 106.

πήγανον, ου τὸ, rue, a plant.

πηγή, ἡς, ἡ, source, spring of water, fountain, βρύση.

πηδάλιον, ου, τὸ, rudder.

πηδῶ, ᾧς, ἡσα, ἡδην, ημίνας, to jump, leap.

πήζω (πήγνυμι), ἡξα, ηγμίνας, to curdle, coagulate.

πηκτός, ἡ, ὄν, curdled, coagulated.

Πήλιον, ου, τὸ, Pelion, a mountain.

πήχης (πήχυς), ἡς, ἡ, ell.

πηκτός, = πηκτός.

πιά, adv. = πλιά, πλίον.

πιάνω (πιάζω), ἔπιασα, ἀσθην, ασμίνας, to catch, take.

πιάτον (Ital. piatto), ου, τὸ, plate, dish.

πιδαμῆ (σπιδαμῆ), ἡς, ἡ, span.

πιδαμός, ἡ, ὄν, probable.

πί (πίνω), τὸ, = πιστόν.

πίκρα (πικρός), ας, ἡ, bitterness, πικρότης : affliction, grief, λύπη.

πικραίνω, ανα, ἀνδην, αμμίνας, to embitter.

πικραμμίνας, η, εν, means also afflicted.

πικρός, ἡ, ὄν, bitter.

πικρότης, ητος, ἡ, bitterness.

πίνω, to drink. § 106.

πιστόν, εὔ, τὸ, drink : drinking.

πιπίρι (πίπιρι), ιού, τὸ, pepper.

πίπτω, to fall : to fall off, with ἀπὸ τόν : to fall to one's share, with τοῦ : to be heard, as a gun.

πίσσα, ης, ἡ, pitch : tar.

πιστιύγω, and

πιστιύω, εῖσα, εὔδην, ευμίνας, to believe.

πίστις, εως, ἡ, faith.

πιστόλα (Ital. pistola), ας, ἡ, and

πιστόλι, ιού, τὸ, pistol.

πιστολιά, ᾧς, ἡ, the report of a pistol.

πιστός, ἡ, ὄν, faithful.

πιστός, εὔ, ὁ, confident.

πίσω, = ὀπίσω.

πίτα (unc.), ας, ἡ, pie.

πιτυρίδα (τίτυρον), ας, ἡ, dandriff.

πίτυρον, ου, τὸ, bran.

πλάγι (πλάγιος), τὸ, side, πλευρόν, as of a person.

πλαγιαίζω, ασα, to lie down.

πλάγιος, α, εν, oblique.

πλάθω, = πλάττω.

πλάκα (πλάξ), ας, ἡ, slab.

πλακόνω, ασα, ὡδην, ωμίνας, to overtake : to overtake.

πλανῶ, ᾧς, ἡσα or ισα, ἡδην or ιδην, ημίνας or εμίνας, to deceive.

πλάσσω, = πλάττω.

πλαστάρι, ιού, τὸ, = πλαστέν.

πλάστης, ου, ὁ, creator.

πλαστόν (πλαστός), εὔ, τὸ, loaf of bread.

Πλαταμόνα, ας, ἡ, Platamona, a town.

πλατάνη, ιού, τὸ, and

πλάτανος, ου, ὁ, plane-tree.

πλάση, ης, ἡ, shoulder : shoulder-blade.

πλάτος, ους, τὸ, breadth, width : latitude.

πλάττω, ασα, ἀσθην, ασμίνας, to form : to forge, fabricate.

πλατύς, ῖα, ὅ, broad, wide.

πλιότιος, α, εν, more, from πολύς.

πλίω, ἔξα, ἰχθην, ιγμίνας, to knit : to braid, as the hair, with τόν of the person, as, ἔλα νὰ σὲ πλιῶ, let me braid your hair.

πλεμόνι (πνύμων), ιού, τὸ, lungs.

πλίον, adv. more : any longer : yet.

πλευρόν, εὔ, τὸ, side, rib.

πλέω, to sail : to float. § 106.

πληγή, ἡς, ἡ, wound.

πληγόνω, ασα, ὡδην, ωμίνας, to wound.

πληθος, ους, τὸ, abundance, plenty : multitude.

πληθύνω, υνα, ὕδην, to multiply, increase.

πλήν, conj. but.

πληρεξούσιος (πλήρης, ἐξουσία), ου, ὁ, plenipotentiary : representative.

πληρόνω, ασα, ὡδην, ωμίνας, to pay.

πληροφορία, ας, ἡ, information.

πληροφορῶ, ῖς, ἡσα, ἡδην, ημίνας, to inform.

πληρωμή (πληρόνω), ἡς, ἡ, pay.

πλησιάζω, ασα, to draw near, approach. With εἰς τόν.

πλησίον, adv. near. With τοῦ, or εἰς τόν.

πλησιόχωρος, *ον*, neighbouring.

πλιά = πλίον.

Πλιάσκας, *α, ο*, Pliaskas.

πλιά, = πλίον.

πλοίαρχος (πλοῖον, ἄρχω), *ου, ο*, captain of a vessel.

πλοῖον, *ου, τὸ*, vessel, sail.

πλόσκα (*Ital.* fiasca), *ας, ἡ*, flagon, flask.

πλούσια, *adv.* richly.

πλούσιος, *α, ον*, rich, wealthy.

Πλούταρχος, *ου, ο*, Plutarch.

πλουτίζω, *ισα, ισθην, ισμίνος*, to enrich.

πλούτος, *ου, ο*, riches, wealth. § 40.

πλύνω, *υνα, ύδην, υμίνος*, to wash, as clothes, dishes, the feet, &c. See also νίπτω.

πλάρη, *ης, ἡ*, = πέραρα.

πνῦμα, *ατος, τὸ*, spirit : ghost : genius.

πνευματικός, *ἡ, ὄν*, spiritual.

πνευματικός, *οὔ, ο*, confessor, a priest.

πνέω, to blow, as wind : to breathe.

πνίγω, *ιξα, ίγην, ιγμίνος*, to choke : to drown. *Pass.* πνίγομαι, also to founder, sink, go to the bottom, as a ship.

πνοή, *ῆς, ἡ*, breath.

πό, = ἀπό.

ποδάρι, *ιού, τὸ*, foot.

πόδημα, = ὑπόδημα.

πόδι, *ιού, τὸ*, = ποδάρι.

ποδιά (ποδί), *ας, ἡ*, apron : foot of a mountain.

πόθεν, *adv.* whence.

ποίησις, *ιως, ἡ*, poetry.

ποιητής, *οὔ, ο*, poet.

ποιητικός, *ἡ, ὄν*, poetic, poetical.

ποικίλος, *η, ον*, various.

ποινή, *ῆς, ἡ*, penalty, punishment.

ποῖος, *α, ον*, who, which. § 70.

ποιότης, *ητος, ἡ*, quality.

πολιμάρχης, *ου, ο*, polemarch.

πολιμέραχος (πόλεμος, κράζω), *η, ον*, martial, as sound.

πόλεμος, *ου, ο*, war : battle, μάχη.

πολεμῶ, *ιῆς, ῆς, ἡ*, ποσα, ήδην, ημίνος, to fight : to endeavour, try, strive, πασχιζω.

πόλη, *ης, ἡ*, = πόλις.

πολιορκία, *ας, ἡ*, siege : blockade.

πολιορκῶ, *ιῆς, ῆς, ἡ*, ποσα, ήδην, ημίνος, to besiege.

πόλις, *ιως, ἡ*, city : Constantinople.

πολιτεία, *ας, ἡ*, constitution : state : city, πόλις.

πολιτεύομαι, *εύδην*, to treat politely or with kindness.

πολίτης, *ου, ο*, citizen.

πολιτικόν, *οὔ, τὸ*, civility, politeness.

πολιτικός, *ἡ, ὄν*, political.

πολιτικῶς, *adv.* politically.

πολλά, *adv.* much, very.

πολλαγαπημένος (ἀγαπῶ), *η, ον*, much beloved.

πολλάκις, *adv.* often, many times.

πολλαπλασιάζω, *ασα, άσθην, ασμίνος*, to multiply.

πόλος, *ου, ο*, pole, as of a sphere.

πολύ, *adv.* much.

πολυκαιρινός (καιρός), *ἡ, ὄν*, old, stale.

Πολύκαρπος, *ου, ο*, Polycarp.

πολυλογᾶς, *ας, ὁ*, = πολυλόγος.

πολυλογία, *ας, ἡ*, loquacity.

πολυλόγος, *ου, ο*, great talker.

πολυλογῶ, *ιῆς, ῆς, ἡ*, ποσα, to talk too much.

πολυμάθεια, *ας, ἡ*, learning, erudition.

πολυμαθής, *ίς, ὁ*, learned.

πολύμορφος, *η, ον*, multiform.

πολυπληθής, *ίς, ὁ*, numberless, numerous.

πολύς, πολλή, πολύ, much, many.

§§ 52 : 57.

πολυσύνθετος, *η, ον*, very complex.

πολυτεχνίτης (πολύς, τέχνη), *ου, ο*, a man of many trades.

πολύτιμος, *η, ον*, valuable, costly.

πολύτλας, that has suffered much ; not Romaic.

πολύτροπος, *η, ον*, versatile : crafty.

πολυχρόνιος, *α, ον*, of long duration, long.

πονίντης (*Ital.* ponente), *η, ο*, the west wind.

πονηρός, *ά, ὄν*, wicked, κακός : cunning, roguish, artful.

πόνος, *ου, ο*, pain.

ποντικός, *οὔ, ο*, mouse.

πονῶ, *ιῆς, ῆς, ἡ*, ποσα, εμίνος, to ache : to feel pain.

πορθημιον, *ου, τὸ*, ferryboat.

Πόρος, *ου, ο*, Poros, an island.

πορπατῶ, = περπατῶ, περιπατῶ.

πόρτα (*Ital.* porta), ας, ἡ, = θύρα.
 πορτοκάλι (*Portugal*), ἰοῦ, τὸ, orange.
 πορτεῦλα, ας, ἡ, little πόρτα.
 πόσος, η, ον, how much, how many.
 ποσότης, ητος, ἡ, quantity.
 ποτάμι, ἰοῦ, τὸ, = ποταμός.
 Ποταμία, ᾱς, ἡ, Potamia, a place.
 ποταμός, οῦ, τὸ, river.
 ποταπίς, ἡ, ὅν, low; vulgar.
 πότε, adv. when.
 ποτέ, adv. ever: once, formerly:
 never, after a question. With μοῦ,
 σοῦ, &c. §§ 171: 189.
 ποτήρι, ἰοῦ, τὸ, cup, tumbler, glass.
 ποτίζω, ἰσα, ἰσθην, ἰσμένος, to give to
 drink, to water.
 ποῦ, adv. where.
 ποῦ, = ὅπου.
 πουργί (*unc.*) ἰοῦ, τὸ, purse: purse,
 five hundred piasters.
 ποῦδι, = πίδιν.
 πουδινά (πέδιν), adv. = πούποτε.
 πουλάκι, τὸ, little or dear πουλί.
 πουλάρι (πῶλος), ἰοῦ, τὸ, colt, foal.
 πουλί (*Lat.*) pullus, ἰοῦ, τὸ, bird:
 chicken.
 πουλῶ, = πωλῶ.
 πούποτε (πού, ποτί), adv. anywhere:
 nowhere. § 171.
 πουργάρι, = πριάρι.
 πουργιόν (πρωί), τὸ, morning: in the
 morning.
 πράγμα, ατος, τὸ, thing, article of
 trade: affairs, in the plural.
 πραγματεία, and
 πραγματεία, ας, ἡ, business: merchan-
 dise: trade, traffic: treatise.
 πραγματευτής, οῦ, ὁ, = ἔμπορος.
 πρακτικός, ὁ, ὄν, practical.
 πράμα, = πράγμα.
 πράξις, ἰως, ἡ, deed, act: practice.
 πρασινάδα, ας, ἡ, greenness.
 πρασιρίζω, ἰσα, to look green.
 πράσινος, η, ον, green.
 πρασινύλα, ας, ἡ, intense greenness.
 πράσιν, ου, τὸ, leek.
 *πράτα (πράγματα), τὰ, domestic
 animals, ζῶα.
 πράττω, ἀξα, ἀχθην, αγμένος, to do,
 act.
 πρέπει, it is proper, one must: it be-
 comes, with τόν.

πρέσβυς, ἰως, ὁ, ambassador, minister.
 πρεσβυτέρα, ας, ἡ, priest's wife, παπα-
 διά.
 πρήσσομαι (πρήθω), to swell. § 106.
 πρήσμα, ατος, τὸ, swelling.
 πρίγκιψ (*Lat.* princeps), ἰτος, ὁ,
 prince.
 *πρίκα, = πίκρα.
 πρίν, prep. before. §§ 201: 225. 1.
 πριάρι (πρίνος), ἰοῦ, τὸ, scarlet-oak.
 πριόνι, ἰοῦ, τὸ, saw.
 πριονίζω, ἰσα, ἰσθην, ἰσμένος, to saw.
 πριχοῦ, generally followed by νά, =
 πρίν.
 πρό, prep. § 192.
 προδικῶ (ἀδικῶ), to injure before.
 προάλλαις (ἄλλως), used only in the
 expression ταῖς προάλλαις, the other
 day, some time ago.
 προβάλλω (βάλλω), to show forth:
 to propose.
 προβατίνα, ας, ἡ, ewe.
 πρόβατον, ου, τὸ, sheep.
 πρόβλημα, ατος, τὸ, proposal: problem.
 πρίγιμμα, ατος, τὸ, breakfast.
 πριγιματίζω (γιματίζω), ἰσα, to
 breakfast.
 πρίγονοι, ον, οἱ, ancestors.
 προδίδω (δίδω), to betray.
 προδότης, ου, ὁ, traitor.
 προέρχομαι (ἔρχομαι), to proceed,
 come from.
 προιστός, οῦ, ὁ, and
 προιστώς, ὠτος, ὁ, the chief magistrate
 of a town: the prior of a convent.
 προειμαζω (ἰτοιμάζω), to prepare
 beforehand: to predispose.
 προειμασία, ας, ἡ, preparation.
 πρόθις, ἰως, ἡ, preposition.
 προθυμία, ας, ἡ, eagerness, readiness:
 ardor.
 πρόθυμος, η, ον, eager, ready: ardent.
 προίκα (προίξ), ας, ἡ, dowry.
 προικίζω, ἰσα, ἰσθην, ἰσμένος, to give a
 dowry: to endow.
 προικιόν, οῦ, τὸ, = προίκα.
 προΐοντα, ον, τὰ, produce, productions.
 προκίμνισι, ου, τὸ, subject of a dis-
 course.
 προκομνίος, see προκόπτω.
 προκοπή, ης, education, παιδεία, learn-
 ing: improvement.

προκόπτω (κόπτω), to make progress, proficiency: to improve.

προκομμένος, η, ον, educated, learned. § 57.

προκρίνω (κρίνω), to prefer. With τὸν ἀπὸ τόν.

πρόβληψις, ιως, ή, prejudice.

προμηθεύω, υσα, εύθην, ευμένος, to provide.

πρόνοια, ας, ή, providence.

προξενία (πρόξενος), ας, ή, solicitation of a woman in marriage, suit.

προξενῶ, ις, ησα, to cause, occasion.

προόδος, ου, ή, progress.

προπορεύομαι (πορεύομαι), to go before.

πρός, prep. § 201.

πρός τούτοις, in addition to this, moreover.

προσδιορίζω (διορίζω), to appoint previously.

προσιυχή, ης, ή, prayer.

προσίχω (ίχω), to pay attention: to take care, see.

προσηκόνομαι (σηκόνομαι), to rise in compliment to a person.

προστίτω (τίτω), to add.

προσκαλῶ (καλῶ), to invite.

προσκολῶ (κολῶ), to attach, stick, adhere.

προσκυνῶ, εις ου ᾗς, ησα, ημένος, to worship: to surrender, intransitive.

προσλαμβάνω (λαμβάνω), to take in addition.

προσμένω (μένω), to wait for. With τόν.

προσοχή, ης, ή, attention.

προσποιῶμαι (ποιῶ), εἶσαι, ήθην, to pretend, feign.

προσταγή, ης, ή, command, order.

προστάζω (τάσσω), αζα, άχθην, αγμί- νος, to command, order.

προσφάγι (φαγί), ιού, τδ, meat, any thing eaten with bread.

πρόσχαρς, adv. pleasantly, agreeably, charmingly.

πρόσχαρος (χαρά), η, ον, joyful, pleasant, agreeable, smiling.

προσωπικός, ή, όν, personal.

προσωπικῶς, adv. personally.

πρόσωπον, ου, τδ, face. § 38. N.

προτίρημα, ατος, τδ, excellency, merit.

πρότερον, adv. formerly.

προτοῦ νά, = πρὶν νά.

προύμυτα (πρό, μύτη), adv. on the face, on the belly, prone, not ἀνά- σκελα.

προφίρω (φίρω), to express, utter: to pronounce.

προφθαίνω, and

προφθάνω (φθάνω), to come or arrive quickly.

προφορά, ας, ή, pronunciation.

προφυλακή, ης, ή, precaution.

προχθίς, adv. the day before yesterday.

προχωρῶ (χωρῶ), to advance, proceed.

προψίς (ίψίς), adv. the evening before last.

πρύμνη, ης, ή, stern, poop.

πρωί, adv. in the morning.

πρώιμος, η, ον, early, as fruits.

πρωτάτον (πρῶτος), ου, τδ, = καπι- τανάτον.

πρωτίων, ου, τδ, first prize, palm, superiority.

πρωτομαΐα (πρῶτος, μάϊος), ας, ή, May-day.

πρῶτον, adv. first, at first.

πρώτωπαλλήκαρον (παλλήκαρι), ου, τδ, a chieftain's first man, say lieutenant.

πρωτοτηγαίνω (τηγαίνω), to go first.

πρῶτος, η, ον, first. § 57.

πρωτοστάτης, ου, ό, = αρχηγός.

πταιστής (πταιώ), ου, ό, one who is at fault: criminal.

πταίω, αισα, to be at fault.

πταρμίζομαι (πταρμός), ίσθην, to sneeze.

πτιλία, ας, ή, elm.

πτίρνα, ας, ή, heel.

πτιριστήρι (πτίρνα), ιου, τδ, spur.

πτερόν, ου, τδ, feather: quill: wing, πτίρυξ.

πτίρυξ, υγος, ή, wing.

πτύω, υσα, to spit.

πτῶσις, ιως, ή, fall: case.

πτωχεία, ας, ή, poverty.

πτωχός, ή, όν, poor.

πυκνός, ή, όν, dense, thick, δασύς.

πύλη, ης, ή, gate.

πυξάρι, ιού, τδ, and

πύξος, ου, ή, box-wood.

πῦρ, υρός, τδ, fire.

πυράγχα, ας, ή, tongs.

πύργος, ου, ό, tower.

πυροκαϊά, αἷς, ἡ, conflagration.
 πυροβελῶ, εἰς, ἡσα, ἡθην, ἡμίνας, to
 fire, as a gun.
 πυρόνω, ὡσα, ὠθην, ὡμίνας, to warm,
 heat.
 πωλῶ, εἰς, ἡσα, ἡθην, ἡμίνας, to sell.
 παρικόν, = ὀπωρικόν.
 πῶς, adv. how, in what manner : that,
 ὅτι.

P.

ρ for λ, 27. 10.
 ραβδί, ιου, τὸ, rod, stick : whipping,
 flogging.
 ρᾶβδος, ου, ἡ, staff, rod.
 ραβδοῦχος, ου, ὁ, licitor.
 ράβγων, and
 ράβω, = ράπτω.
 ράγα (ράξ), ας, ἡ, grape-berry.
 ραγίζω (ραγάς), ισα, ἰσθην, ἰσμίνας, to
 crack, break.
 ρακή, ἡς, ἡ, and
 ραλί (Arab.), ιου, τὸ, brandy.
 ράμμι, ατος, τὸ, thread.
 ραντίζω, ισα, ἰσθην, ἰσμίνας, to be-
 sprinkle.
 ράτισμα, ατος, τὸ, cuff, box on the
 ear, slap.
 ράπτης, ου, ὁ, sewer, tailor.
 ραφή, ἡς, ἡ, seam : suture.
 ράφτης, = ράπτης.
 ράχη (ράχις), ης, ἡ, the back, πλάτη :
 ridge of a mountain.
 διῆξι μου τὴν ράχη σου, begone,
 clear out.
 ραχοκόκαλον (ράχη, κόκαλον), ου, τὸ,
 backbone.
 ραχοῦλα, ας, ἡ, little or dear ράχη.
 ράψιμον (ράπτω), ατος, τὸ, sawing.
 ρηβίδι (ιρέβινθος), ιου, τὸ, chick-pea.
 'Ρήγας, α, ὁ, Regas.
 ρίμα, = ρεῦμα.
 ριπάνι (ραφανίς), ιου, τὸ, radish.
 ριτσίνη ρητίνη, ης, ἡ, resin.
 ρίωμα, ατος, τὸ, stream : current.
 ρίω, to flow. § 106.
 ρήκτω, = ρήχνω.
 ρήξιμον (ρήχνω), ατος, τὸ, = ρίψι-
 μον.
 ρητορικὴ, ἡς, ἡ, rhetoric.
 ρήτωρ, ερος, ὁ, orator.

ρήχνω (ρήγνυμι), ηξα, ἡχθην, ηγμίνας,
 to throw, cast : fire, as a gun.
 ρηχέας (ραχία), ἡ, ὅν, shallow, as water.
 ρίζα, ης, ἡ, root.
 ριζικόν (Ital. rischio), ου, τὸ, = τύχη,
 μοῖρα.
 ριζίνω, ὡσα, ὠθην, ὡμίνας, to take firm
 root.
 ρινί, ιου, τὸ, file, an instrument.
 ρίπτω, ιψα, ἰφθην, ἰμμίνας, to throw,
 cast.
 ριψοκινδυνεύω, ιυσα, εὔθην, ευμίνας, to
 risk : to endanger.
 ρόβι (ἔρροβος), ιου, τὸ, tare, ervum er-
 vilium.
 ροδάκινον (unc.), ου, τὸ, peach.
 ρόδι (ρόα, ροιά), ιου, τὸ, pomegranate.
 ρόδον, ου, τὸ, rose.
 ρόζος (ῥῆζος), ου, ὁ, knag.
 ροή, ἡς, ἡ, stream, current.
 ροῖδον, ου, τὸ, = ρέδι.
 ρόπαλον, ου, τὸ, club.
 ρούδι (ρούς), ιου, τὸ, sumach, rhus.
 ρουθούνη (ρώθων), ιου, τὸ, nostril.
 'Ρουφιᾶς, α, ὁ, = 'Αλφειός.
 ρούφω, = ροφῶ.
 ρουχαλίζω, = ροχαλίζω.
 ρούχον (unc.), ου, τὸ, cloth : garment,
 clothes : fine woollen cloth.
 ροφῶ, ας, ἡσα, ἡθην, ἡμίνας, to suck in,
 sip, suck up : to absorb.
 ροχαλίζω (ρίγκω), ισα, τὸ, to snore.
 ρύζι (ῥυζα), ιου, τὸ, rice.
 'Ρωμαῖος, α, a Roman : a Modern
 Greek, Γραικός.
 'Ρωμῖός, α, = 'Ρωμαῖός, a Modern
 Greek.

Σ.

ς, = εἰς.
 σ', = σί from εὔ.
 σά, = σάν, ὡσάν.
 σάββατον, ου, τὸ, Saturday.
 σαβούρα (Ital. savorra), ας, ἡ, ballast.
 σαγίτα (Lat. sagitta), ας, ἡ, arrow,
 βέλος : shuttle, κερκίς.
 σαγόν, ιου, τὸ, = σιγαλόν.
 σαῖτα, = σαγίτα.
 σαῖτιν, ιυσα, εὔθην, ευμίνας, = το-
 ξιῶν.
 σακκί, ιου, τὸ, sack, bag.

σακκούλα, ας, ἡ, small bag : purse.
 σαλάτα (*Ital.* insalata), ας, ἡ, salad.
 σαλεύω, υσα, ὑδην, υμίνος, to shake,
 move, σίω.
 σάλι (σίαλον), ιοῦ, τὸ, spittle, saliva,
 generally in the plural.
 σάλπιγγι, ιγγος, ἡ, trumpet.
 σαμάρι (σάγμα), ιοῦ, τὸ, packsaddle.
 σάμι (σῆσαμον), ιοῦ, τὸ, sesame.
 Σάμος, ου, ἡ, Samos, an island.
 σαμπάνια (*French*), ας, ἡ, champagne.
 σάν, = ὠσάν.
 σανίδι, ιοῦ, τὸ, board, plank.
 σαπιζω (σῆπω), ισα, ισμίνος, to rot.
 σάπιος, α, ον, rotten.
 σαπουνί (σάπων), ιοῦ, τὸ, soap : a cake
 of soap.
 σαπουνίζω, ισα, ἰσδην, ισμίνος, to soap.
 σαρακοστή (τισσαρακοστή), ἡς, ἡ,
 church-fast.
 σαράντα, = τισσαράκοντα.
 * σαρίγκαλος (σάλι), ου, ὁ, snail, σά-
 λιαγκας, helix.
 σάρξ, αρκός, ἡ, flesh.
 σαρεύω, υσα, ὠδην, ὠμίνος, to sweep.
 σάρωμα, ατος, τὸ, broom.
 σαφάνεια, ας, ἡ, clearness.
 σαφηνίζω, ισα, ἰσδην, ισμίνος, to eluci-
 date.
 σαφής, ἰς, clear, plain.
 σβανίζω (*Ital.* svanire), ισα, ἰσδην,
 ισμίνος, to quaff.
 σβύνα (σβίννυμι), υσα, ὕσδην, υσμίνος,
 to extinguish : to be extinguished,
 in the aorist active.
 * σκαρδί (*unc.*) ιοῦ, τὸ, skein of raw
 silk.
 σέ, from σύ.
 σέ, = εἰς.
 σέβας, τὸ, respect.
 σεβαστός, ἡ, ὄν, august.
 σίβομαι, to respect, to venerate : to
 revere.
 σίω, υσα, ἰσδην, ισμίνος, to shake,
 move.
 σίλα (*Ital.* sella), ας, ἡ, saddle.
 σιλήνη, ης, ἡ, moon.
 σέλινον, ου, τὸ, celery.
 σελίς, ἰδος, ἡ, page, as of a book.
 σιμνός, ἡ, ὄν, modest.
 σιπτέμβριος (*Lat.* September), ου, ὁ,
 september.

σιργιανίζω (*Turk.*), ισα, = περιδια-
 βάζω.
 σιρηνός, = ἄρσινικός.
 σίρνω, = σύρνω.
 σηκώνω, to raise : to wake : to cock, as
 a musket. *Pass.* σηκόμεμαι, to rise :
 to awake. § 106.
 σημαδύνω, υσα, to take aim at. *With*
 τόν.
 σημάδι (σῆμα), ιοῦ, τὸ, mark : butt,
 target, to shoot at.
 ῥήχων εἰς τὸ σημάδι, to shoot at
 a mark.
 σημαία, ας, ἡ, flag, colors, standard.
 σημαίνω, ανα, to signify, mean.
 σημασία, ας, ἡ, signification, meaning.
 σημειῖον, ου, τὸ, sign : point.
 σημειόω, υσα, ὠδην, ὠμίνος, to mark,
 note : to write down.
 σημειώσεις, ιως, ἡ, note, annotation.
 σήμερα, = σήμερον.
 σήμερινός, ἡ, ὄν, to-day's, present.
 σήμερον, adv. to-day.
 σηπία, ας, ἡ, cuttle-fish.
 σῆσαμον, ου, τὸ, sesame.
 σιαγών, ὄνος, ἡ, jaw-bone, jaw.
 σιγά, adv. slowly, gently, softly :
 silently : in an undertone.
 σιγανός (σιγηλός), ἡ, ὄν, still, quiet.
 εἰς τὰ σιγανά, at a slow pace.
 σιγῶ, ᾗς, ησα, to be still, keep silence.
 σίδιρον, and
 σίδηρον, ου, τὸ, iron : chains, in the
 plural.
 σιμά (σιμός), adv. near, πλησίον, κον-
 τά. *With* τοῦ or εἰς τόν.
 σιμόνω (σιμά), υσα, = πλησιάζω.
 σινάπι, ιοῦ, τὸ, mustard.
 σιτάρι, ιοῦ, τὸ, wheat.
 σιχαίνομαι (σικχαίνω), ὠδην, ἀμίνος,
 to loathe, abhor.
 σιωπαίνω, = σιωπῶ.
 σιωπή, ἡς, ἡ, silence.
 σιωπηλός, ἡ, ὄν, silent, taciturn.
 σιωπῶ, ᾗς, ησα, to keep silence.
 σκάζω (σχαζώ), υσα, κοσμίνος, to
 burst, intransitive.
 σκάλα (*Ital.* scala), ας, ἡ, stairs, stair-
 case : ladder : wharf : stirrup.
 σκαμνί (*Lat.* scamnum), ιοῦ, τὸ, seat.
 σκάφη, ης, ἡ, and
 σκαφίδι, ιοῦ, τὸ, trough, kneading-

trough.
 σκίλεθρον, and
 σκίλετον (σκελετός), ου, τὸ, skeleton.
 σκίλι, ιού, τὸ, and
 σκίλος, ους, τὸ, leg.
 σπιτάζω, ασα, ἄσθην, αμίνες, to
 cover : to protect.
 σπίση, ης, ἡ, roof : protection.
 σπιπτικός, ἡ, ἐν, thoughtful.
 σπιῦς, ους, τὸ, vessel.
 σπέψις, ιως, ἡ, reflection, examination.
 σπηνή, ἡς, ἡ, tent : scene.
 σκηπτρον, ου, τὸ, sceptre.
 σκιά, ᾤς, ἡ, shadow : shade.
 σκιάδι, ιού, τὸ, straw hat.
 σκιάζω, αζα, ἄχθην, αγμίνες, to scare,
 frighten.
 σκίζω, = σχίζω.
 σκλάβα, ας, ἡ, female slave.
 σκλαβιά, ᾤς, ἡ, slavery, servitude.
 σκλαβίνα, ωσα, ᾤσθην, αμίνες, to en-
 slave : to capture, make prisoner.
 σκλάβος, (Ital. schiavo), ου, ὁ, slave.
 σκληρός, ᾶ, ἐν, hard : hard-hearted,
 cruel.
 σκληρότης, ητος, ἡ, and
 σκληρότητα, ας, ἡ, hardness : hard-
 heartedness.
 σκληρόψυχος, η, ον, hard-hearted, cruel.
 σκληρύνω, νηα, ὀνθην, to harden.
 σκολιό, οῦ, τὸ, = σχολιῶν.
 σκόνη (κόνης), ης, ἡ, dust.
 σκοπέις, οῦ, ὁ, intention, design.
 ἴχω σκοπόν, to intend.
 σκόρδον, ου, τὸ, garlic.
 σκορπίζω, ισα, ἰσθην, ισμίνες, to scatter,
 dissipate : to squander.
 σκόρπιος, α, ον, scattered, σκορπισμίνες.
 σκορπίος, ου, ὁ, scorpion.
 σκόρπισμα (σκορπίζω), ατος, τὸ, scat-
 tering, dispersion : spreading.
 σκοτάδι, ιού, τὸ, = σκότος.
 σκοτεινιά, ᾤς, ἡ, = σκότος.
 σκοτεινός, ἡ, ἐν, dark.
 ἱς τὰ σκοτεινά, in the dark.
 σκοτῆναι, ωσα, ᾤσθην, αμίνες, to kill.
 σκότος, ους, τὸ, dark, darkness.
 σκοτωμός, οῦ, ὁ, slaughter, killing.
 σκούζω (unc.), ουζα, = φωνάζω.
 σκουλήκι (σκώληξ), ιού, τὸ, worm.
 σκουμπερί (σκόμβρος), ιού, τὸ, a kind of
 fish.

σκούπα (Ital. scopa), ας, ἡ, broom,
 σάρωμα.
 σκουριά (σκωρία), ας, ἡ, rust : dross.
 σκούφια (Ital. scuffia), ας, ἡ, cap.
 σκύλα, ας, ἡ, bitch.
 σκυλί (σκύλαξ), ιού, τὸ, dog.
 σκύλος, ου, ὁ, male dog.
 σκύπτω (κύπτω), υψα, υμμίνες, to
 stoop, bend.
 σκύφτω, = the preceding.
 σμίγω (μίσγω), ἱξα, ἰχθην, ιγμίνες, =
 μινύω.
 Σμυρναῖος, α, Smyrniot, native of
 Smyrna.
 Σμυρνίος, ᾶ, = the preceding.
 Σμύρνη, ης, ἡ, Smyrna.
 σολοικισμός, οῦ, ὁ, solecism.
 σούβλα (Lat. publica, ὀβελός, σοβίω),
 ας, ἡ, spit.
 Σουλεϊμάνης, η, ὁ, Suleyman.
 σουλτάνος (Turk.), ου, ὁ, sultan.
 σουπιά, ᾤς, ἡ = σηπία,
 σουρίζω, = συρίζω.
 σούφρα (σύφαρ), ας, ἡ, wrinkle.
 σουφρώνω (σούφρα), ωσα, ᾤσθην, αμίνες,
 to wrinkle.
 σοφία, ας, ἡ, wisdom.
 σοφίζω, ισα, ἰσθην, ισμίνες, to render
 wise : to instruct.
 σοφολογίτης (σοφός), ητος, ἡ, a title of
 respect given to the learned.
 σοφός, ἡ, ἐν, wise.
 σοφῶς, adv. wisely.
 σπάζω (σπάω), ασα, αμίνες, to break.
 σπαδί (σπάθη), ιού, τὸ, sword.
 μανδάνω τὸ σπαδί, to learn fenc-
 ing.
 παίζω τὸ σπαδί, to fence.
 σπαδιά, ας, ἡ, blow with the sword :
 sword-cut.
 σπάνιος, α, ον, rare.
 σπανίως, adv. rarely, seldom.
 σπάνω, = σπάζω.
 σπάραχνον (unc.), ου, τὸ, gill of a fish.
 σπαράζω (σπαράσσω), αζα, ἄχθην,
 αγμίνες, to tear, pull to pieces.
 στείρω, ιρα, ἄρθην, αμίνες, and
 στίρνω, to sow.
 στήλαιον, ου, τὸ, and
 σπηλιά, ᾤς, ἡ, cave.
 στίδα, ας, ἡ, = σπινθήρ.
 σπιδέβλος (σπίδα, βάλλω), η, ον,

rapid.

σπινθήρ, ἥρος, ὁ, spark.
σπινθούρι (Ital. sperone), ἰοῦ, τὸ, =
πτινιστήρι.

σπιτάλι (Ital. spedale), ἰοῦ, τὸ, =
νοσοκομῆιον.

σπιταλιώτης, η, ὁ, one of the inmates
of a σπιτάλι.

σπίτι, ἰοῦ, τὸ, = ἑσπίτιον, οἶκος, οἰκία.

σπλάγχνα, ων, τὰ, bowels.

σπλαγχνίζομαι, ἰσθην, to have compas-
sion upon. With τόν.

σπλήνα, ας, ἡ, spleen.

σπολάτη (εἰς πολλὰ ἔτη), thank you,
literally, may you live to many
years.

σπορά, ᾧς, ἡ, seed, offspring : race.

σπόρος, ου, ὁ, seed.

σπουδάζω, ασα or αἶα, to study : to
strive, to be trying, endeavour, πα-
σχίζω.

σπουδαστής, ου, ὁ, student.

σπουδή, ῆς, ἡ, study.

σπρώχνω (unc.), ὠξα, ὥχθην, ωγμίνος,
to push.

στάβλος (Lat. stabulum), ου, ὁ, stable.

στάζω, αἶα, to drop, as water.

σταθιρός, ᾧ, ὁ, stable, firm.

σταίνω, to erect, to place in an erect
position. § 106.

στάκτη (unc.), ης, ἡ, ashes.

σταλαγματιά (στάλαγμα), ᾧς, ἡ,
drop.

σταματῶ (ἵστημι), ᾧς, ησα, ημίνος, to
stop, arrest, stay : to halt.

στασιάζω, ασα, to quarrel.

στατίρι (Ital. stadera), ἰοῦ, τὸ, steel-
yard.

σταυρόνω, ωσα, ὥθην, ωμίνος, to cross :
to crucify.

σταυρός, ου, ὁ, cross : starfish.

κάμνω τὸν σταυρόν μου, to cross
one's self, as a Christian.

σταφίδα (σταφίς), ας, ἡ, raisin.

στάφην (στάθμη), ης, ἡ, line or cord,
dipped in a coloring matter, and
used by carpenters.

σταφύλι, ἰοῦ, τὸ, bunch of grapes.

στάχι (στάχυς), ἰοῦ, τὸ, ear of corn.

στιγνός, ἡ, ὁ, dry.

στῆκω, or στέκομαι, to stand : to stay :
to consist in. § 106.

στίλλω, and
στίλνω, ἱλα, ἄλην or ἄλθην, αλμίνος,
to send.

στιναγμός, ου, ὁ, sighing, moaning,
groaning.

στινόν, ου, τὸ, narrow pass.

στινός, ἡ, ὁ, narrow, straight.

στίργω, ἐρξα, to approve of : to con-
sent. With τόν.

στειρά, ᾧς, ἡ, land, not sea.

στεριός, ᾧ, ὁ, firm : solid.

στειρά, = στεριά.

στίρνα (Ital. cisterna), ας, ἡ, cistern,
διξαμένη.

στεινός, = ὑστερινός.

στειρῶ, εἰς, ησα, ἥθην, ημίνος, to de-
prive of. With τόν τόν, or τὸν τοῦ.

στιφάνι, ἰοῦ, τὸ, and

στίφανος, ου, ὁ, hoop : crown.

στήδι, ἰοῦ, τὸ, and

στήθος, ους, τὸ, breast.

στιβάζω, αἶα, ἄχθην, ασμίνος, to pack
closely.

στιγμή, ῆς, ἡ, moment, instant : period,
in grammar.

στίφος, ους, τὸ, troop, band, body of
soldiers.

στίχος, ου, ὁ, verse, line.

στιχοουργός, ου, ὁ, versifier, poet.

στιχοιργῶ, εἰς, ἥθην, ημίνος, to versify,
make verses.

στοιχεῖον, ου, τὸ, element.

στοιχειώδης, ες, elementary.

στοίχημα, ατος, τὸ, wager, bet.

βάζω στοίχημα, to lay a wager,
to bet.

στολή, ῆς, ἡ, dress, uniform.

στολίζω, ἱσα, ἰσθην, ἱσμίνος, to adorn,
attire.

στόλος, ου, ὁ, fleet.

στόμα, ατος, τὸ, mouth.

στομάχι, ἰοῦ, τὸ, and

στόμαχος, ου, ὁ, stomach.

στοργάρι (unc.), ἰοῦ, τὸ, quartz.

στουτί (στύπη), ἰοῦ, τὸ, tow.

στουπόνω (στουτί), ωσα, ὥθην, ωμίνος,
to stop, as a bottle.

στοχάζομαι, ἄσθην, to think, consider.

στραβά, adv. crookedly, blindly : on
one side, as the cap.

στραβόνω, ωσα, ὥθην, ωμίνος, to make
crooked : to blind, τυφλόνω.

στρεβός, ἡ, ὅν, crooked : blind, τυφλός.
στράτα (Ital. strada), ας, ἡ, = δρόμος,
ὁδός.

στράτιμα, ατος, τὸ, army.

στρατηγός, οὔ, ὁ, general.

στρατιώτης, ου, ὁ, soldier.

στρατιωτική, ἥς, ἡ, the military art.

στρατιωτικές, ἡ, ὅν, military.

στρίψω, ἑψα, to turn.

στρίψω (στρίψω), ἑψα, ἴφθην, ἰμίνος,
to twist.

στρογγυλός, ὅ, ὄν, round, spherical.

στρόνω (στρώνυμι), ὠσα, ᾠθην, ὠμίνος,
to strew, spread.

στῶμα, ατος, τὸ, bed.

στύλος, ου, ὁ, pillar, column.

στυπτηρία, ας, ἡ, alum.

στυφός, ὅ, ὄν, astringent.

στυφω, ἑψα, ὑφθην, ὑμίνος, to squeeze
in order to express a fluid : to cease
from flowing, as a fountain ; but
only in the aorist active.

στυφή, ης, ἡ, and

στυφίς, ἑως, ἡ, = στυπτηρία.

σύ, = ἑσύ.

συγγιγής, οὔ, ὁ, kinsman, relative.

σύγγραμμα, ατος, τὸ, work, writing,
book, treatise.

συγγραφεύς, ἑως, ὁ, writer, author.

συγγράφω (γράφω), to compose, to
write.

συγκατανύω (νέω), to consent.

συγκινῶ (κινῶ), to move.

συγκροτῶ (κροτῶ), εἰς, ησα, ἤθην, ημί-
τος, to compose.

σύγνηφον, = σύνιφον.

συγχίζω (συγχίω), ισα, ἰσθην, ἰσμίνος,
to disturb.

συγχρότως, adv. at the same time.

σύγχυσις, ἑως, ἡ, confusion, trouble,
vexation.

συγχωρῶ (χωρῶ), εἰς, ησα, ἤθην, ημί-
τος, to permit : to pardon, forgive.

συκαμινία, ας, ἡ, mulberry-tree.

συκάμινον, ου, τὸ, mulberry.

σῦκον, ου, τὸ, fig.

συκοφάντης, ου, ὁ, calumniator.

συκοφαντία, ας, ἡ, calumny.

συκοφάντρια, ας, ἡ, female calumniator.
συκῶτι (συκωτὴν ἦπαρ), ἰοῦ, τὸ, liver
of an animal.

συλλογίζομαι (λόγος), ἰσθην, ἰσμίνος,

to think, reflect.

συλλογισμός, οὔ, ὁ, syllogism : argu-
ment.

συλλογοῦμαι, ᾤσαι, = συλλογίζομαι.

συμβεβηκός, ἑτος, τὸ, incident, event :
accident.

συμβουλεύω (βουλεύω), εὔσα, εὔθην, ευ-
μίνος, to advise.

συμβουλὴ, ἥς, ἡ, advice.

συμμαχία, ας, ἡ, alliance.

συμμαχικός, ὅ, ὄν, pertaining to alli-
ance.

αἱ συμμαχικαὶ δυνάμεις, the allied
powers.

σύμμαχος, ου, ὁ, ally.

συμπαθῶ, εἰς, ησα, ἰσμίνος, to excuse,
to pardon.

συμπεριαινώ, ανα, ασμίνος, to infer, to
conclude.

συμπλοκή, ἥς, ἡ, close engagement,
combat.

συμπελίτης, ου, ὁ, fellow-citizen.

συμπόσιον, ου, τὸ, banquet.

σύμφωνος, η, ὄν, consonous, agreeing.

ἓν συμφώνου, with one accord,
unanimously.

συμφωνῶ, εἰς, ησα, ἤθην, ημίνος, to
agree.

συναδελφός, οὔ, ὁ, one closely united
with another.

συνάζω (ἄζω), ἄξα, ἀχθην, ἀγμίνος, to
collect, to gather.

συναθροίζω (ἀθροίζω), εἰσα, οἰσθην, οι-
σμίνος, = συνάζω.

συναναστρέφομαι, to associate with, fol-
lowed by μὴ τῶν.

συναναστροφή, ἥς, ἡ, social intercourse.

συνάχι (συνάγχη), ἰοῦ, τὸ, quinsy.

συνδρομητής (δρόμος), οὔ, ὁ, subscriber,
as for the publication of a book.

συνίλευσις, ἑως, ἡ, assembly.

συνετός, ὅ, ὄν, = φρόνιμος.

συνήθεια, ας, ἡ, custom : habit.

συνηθίζω (ᾔθος), ισα, ἰσθην, ἰσμίνος, to
accustom.

συνηθίζω, ισα, to be accustomed, to be
wont.

συνήθως, adv. usually.

σύνιφον, ου, τὸ, = ἰίφος.

συνίσταμαι (ἵσταμαι), to consist of.
With ἀπὸ τῶν.

συνιδεύω (οἰεύω), εὔσα, to accompany.

σύνεδρος, ου, ἡ, synod.
 συνομιλῶ (ὁμιλῶ), to converse with.
 σύνορον, ου, τὸ, limit, boundary.
 σύνταγμα, ατος, τὸ, constitution, politically.
 σύνταξις, ιως, ἡ, construction, syntax.
 σύντομος, η, ου, short, concise, brief.
 συντροφία, ας, ἡ, company : partnership.
 συντροφικά, adv. in partnership.
 συντρέφισσα, ας, ἡ, female partner or companion.
 σύντροφος, ου, ὁ, companion : partner.
 συντυχαίνω (τυχαίνω), = ὁμιλῶ, συνομιλῶ.
 συρίζω, ιξα, to whistle.
 σύρμα, ατος, τὸ, wire.
 σύρνω, to draw, drag : to pull. § 106.
 συρτάρι (σύρω), ιοῦ, τὸ, drawer, as of a bureau.
 συσκευιάζω (σκευιάζω), ασα, ἄσθην, ασμένος, to plot, plan.
 συσταίνω (σταίνω), to recommend : to exist, in the aorist passive, but rarely.
 σύστασις, ιως, ἡ, formation.
 συστατικόν, οῦ, τὸ, qualification.
 σύστημα, ατος, τὸ, system.
 συχάκις, adv. frequently, often.
 συχρός, ἡ, ὅν, frequent.
 συχοχτινίζω (κτινίζω), to comb often.
 συχωρῶ, = συγχαρῶ.
 σφαγή, ῆς, ἡ, slaughter.
 σφάζω, αζα, ἄχθην, αγμίνος, to slaughter, butcher.
 σφαῖρα, ας, ἡ, sphere, globe, ball.
 σφαιρίδιον, ου, τὸ, little σφαῖρα.
 σφαλίζω (ἀσφαλίζω), ισα, ἰσθην, ἰσμίνος, = κλείω.
 σφαλιστός, ἡ, ὅν, shut.
 σφάλλω, αλα, αλμίνος, to err, to be in fault.
 σφάλμα, ατος, τὸ, error, mistake : fault.
 σφαλῶ, ᾶς, and
 σφαλῶ, ῖς, = σφαλίζω.
 σφήνα (σφήξ), ας, ἡ, wasp.
 σφήνα (σφήν), ας, ἡ, wedge.
 σφίγγω, ιξα, ἰχθην, ἰγμίνος, to bind tightly, squeeze.
 σφικτά, adv. tightly.
 σφικτοκορδιλιάζω, (κορδίλι), ασα, ᾶ.

σθην, ασμίνος, to lace tightly.
 σφικτός, ἡ, ὅν, tight.
 σφιχτά, = σφικτά.
 σφιχτός, = σφικτός.
 σφοδρός, ἡ, ὅν, violent.
 σφουγγαῖς, ᾶ, ὁ, sponge-merchant, sponge-fisher.
 σφουγγάρι (σφόγγος), ιοῦ, τὸ, sponge.
 σφραγίζω, ισα, ἰσθην, ἰσμίνος, to seal.
 σφραγίς, ἰδος, ἡ, seal.
 σφριγῶ, ᾶς, to be full of vigor.
 σφυγμός, οῦ, ὁ, pulse.
 σφυρί, ιοῦ, τὸ, hammer.
 σφυρίζω, = συρίζω.
 σχέδιον, ου, τὸ, sketch : design, plan.
 σχεδόν, adv. almost, nearly.
 σχέσις, ιως, ἡ, relation.
 σχῆμα, ατος, τὸ, figure : gesticulation, gesture.
 σχίζω, ισα, ἰσθην, ἰσμίνος, to split.
 σχοινί, ιοῦ, ὁ, rope : string.
 σχολαστικός, οῦ, ὁ, pedant.
 σχολεῖον, ου, τὸ, school.
 σώζω, ωσα, ὤσθην, ὠσμίνος, to save.
 σωδικά, = σωτικά, ἐντόσδια.
 σῶμα, ατος, τὸ, body.
 σῶν (σῶζω), ωσα, ὤσθην, ὠμίνος, to be enough, sufficient, ἀρκῶ, φθάνω, with τόν of the person. Pass. σώνομαι, to end, finish, intransitive.
 σῶος, α, ου, safe, untouched.
 σωπῶ, = σιωπῶ.
 σωρός, οῦ, ὁ, heap, pile.
 σωστός (σῶζω), ἡ, ὅν, exact : whole.
 μὲ τὰ σωστά, in earnest, with the genitive of the personal pronoun ;
 ας, τὸ εἶπε μὲ τὰ σωστά του, he said it in earnest.
 σωτήρ, ῆρος, ὁ, saviour.
 σωτηρία, ας, ἡ, salvation : safety.
 σωτικά (ἔσω), τὰ, = ἐντόσδια.

T.

τ for θ after σ, φ, χ, 27. 15. — for θ after ν, 27. 15. — for θ before σ, 27. N. 1.
 ταγγός, ἡ, ὅν, rancid.
 ταγίζω (ταγή), ισα, ἰσθην, ἰσμίνος, = τρίζω.
 τάγμα, ατος, τὸ, regiment.
 τάδε, = δύναι.

τάζω (τάσσω), ἀξα, ἀχθην, ἀγμίνο;,
to vow : to promise.
ταῖρι (ἰταῖρος), ἰοῦ, τὸ, match, equal.
ταιριάζω (ταῖρι), ασα, to match, fit,
correspond.
τακτικὸς, ἡ, ὅν, regular.
τάλαρον, ου, τὸ, dollar.
ταμιντσάνα (unc.), ας, ἡ demijohn.
ταμπάκος; (Ital. tabacco), ου, ὁ, snuff.
τανύζω, and
τανύω, υσα, ὑσθην, υσμίνο;,
to stretch :
to expand, spread, as a wing.
τάξις, ης, ἡ, = τάξις.
ταξίαρχος, ου, ὁ, and
ταξιαρχος, ου, ὁ, captain of a company.
ταξίδι (ταξιδιον), ἰοῦ, τὸ, voyage.
τάξιμον (τάζω), ατος, τὸ, vow : prom-
ise.
τάξις, ιως, ἡ, order, arrangement.
ταπινίω, ωσα, ᾠσθην, ὠμίνο;,
to hum-
ble, humiliate.
ταπινός, ἡ, ὅν, humble.
ταράζω, = ταράτω.
ταραρά, tarara, a sound made, or sup-
posed to be made, by some wind-
instruments.
ταράττω, ἀξα, ἀχθην, ἀγμίνο;,
to dis-
turb.
ταραχή, ἡς, ἡ, commotion, tumult,
noise.
Τάσος, ου, ὁ, Tasos, a Klepht.
ταῦρος, ου, ὁ, bull.
τάφος, ου, ὁ, grave, tomb.
τάχα, adv. forsooth : an interrogative
particle, equivalent to ἄρα.
τάχατε, = the preceding.
ταχιά, and
ταχύ, τὸ, morning, in the morning,
πρωινόν.
τῆι (Ital. té), ἰοῦ, τὸ, tea, τσαῖ.
τιχο;ς, ους, τὸ, wall.
τίκνον, ου, τὸ, child.
τιλίωω, ωσα, ᾠσθην, ὠμίνο;,
to end,
finish.
τιλειοποίησις, ιως, ἡ, the rendering per-
fect, perfecting.
τίλσιος, α, ον, perfect, finished, com-
plete.
τιμιότης, ητος, ἡ, perfection.
τιλίως, adv. entirely : at all.
τιλίωσις, ιως, ἡ, finishing, perfec-
tion.

τιλιυταῖον, adv. finally, lastly.
τιλιυταῖος, α, ον, last, final : latest.
τιλιυτή, ἡς, ἡ, death, decease.
τιλιυτῶ, ᾧς, ἡσα, to die, decease.
τίλι (Turk.), ἰοῦ, τὸ, = σύμμα.
τίλος, ους, τὸ, end.
τίλος πάντων, or τίλος, finally, at
length, last of all.
τιλωνίον, ου, τὸ, custom-house.
τιντσεῖς (Turk.), ἰ, ὁ, and
τίντσει, ἰοῦ, τὸ, kettle.
τίρας, ατος, τὸ, prodigy, wonder : mon-
ster.
τισσαράκοντα, forty.
τισσερακοστός, ἡ, ὅν, fortieth.
τίσσαρις, α, and
τίσσερις, α, four. § 58.
τίταρτον, ου, τὸ, quarter.
τίταρτος, η, ον, fourth.
τίτοις (τοῖς), α, ον, = τοιοῦτος.
τιτράδη (τιτράς), ης, ἡ, Wednesday.
τιτράκις, adv. four times.
τιτρακίστι, αι α, four hundred.
τιτρακοσιστός, ἡ, ὅν, four-hundredth.
τιτραπλοῦς, ἡ, οῦν, quadruple, four-
fold.
τίχνη, ης, ἡ, art.
τιχνικά, adv. artfully, skilfully.
τιχνικός, ἡ, ὅν, artful, skilful : relating
to art.
τεχνίτης, ου, ὁ, artist.
τζ, = τσ.
τηγάν, ἰοῦ, τὸ, frying-pan.
τηγανίζω, ισα, ἰσθην, ἰσμίνο;,
to fry.
τηγανίτα, ας, ἡ, fritter, pancake.
Τήνος, ου, ἡ, Tenos, an island.
τηράζω, ἀξα, and
τηρῶ, ᾧς or ῶς, ἡσα, = κυττάζω,
βλίσπω.
τί, from τίς.
'σι, = ὅτι.
τίγρις, ἰδος, ἡ, tiger.
τιμῆ, ἡς, ἡ, honor : value, price.
τίμιος, α, ον, honorable : honest.
τιμιότης, ητος, ἡ, honor.
τιμόνι (Ital. timone), ἰοῦ, τὸ, = πηδά-
λιον.
τιμῶ, ᾧς, ἡσα, ἡσθην, ἡμίνο;,
to honor.
τιμωρία, ας, ἡ, punishment.
τινάζω, ἀξα, ἀχθην, ἀγμίνο;,
to shake :
to dust, as a garment.
τινᾶς, = τίς, indefinite.

τίποτα, and
τίποτε, and
τίποτε, any, anything : nothing, in
answer to a question. § 71.

τίς, τί, who, which, what.
τις, τι, any, some, certain : a or an.

§ 70.

τίτλος (Lat. titulus), ου, ό, title.

Τλέμων, ονος, ό, Tlemon.

τέ, from ό.

τοιούτος, αύτη, ούτον, such. § 75.

τοιουτοτρόπως, adv. in this manner.

τοιχος, ου, ό, wall, as of a house.

Τόλιος, ου, ό, Tolios, a Klepht.

τόλμη, ης, ή, boldness, daring.

τολμῶ, ᾶς, ησα, to dare.

τόμος, ου, ό, volume.

τονι, pron. always enclitic, = τόν, him.

τόνος, ου, ό, tone, accent.

τοξίζω, ιussa, εύθην, ιυμένος, to shoot,
as an arrow : to shoot with an ar-
row.

τόξον, ου, τὸ, bow.

τόπι (Turk.), ιου, τὸ, = κανόνι.

τόπος, ου, ό, place : country, one's na-
tive place, πατρίς.

εις τὸν τόπον, on the spot.

τός, he. § 64. N. 3.

τόσον, adv. so much.

τόσος, η, ον, and

τοσούτος, αύτη, ούτον, so much, so
many.

τότι, adv. then.

τουβλον (Turk.), ου, τὸ, = κισαμίδι.

τουϊ (Turk.), ιου, τὸ, a pasha's tail.

τουλάχιστον (τὸ ἰλάχιστον), adv. =
καὶν, at least.

τούσια (Ital. doppia), ας, ή, doubloon.

τουρκιύω, ιussa, to become a Turk,
that is, a Mohammedan : to side
with the Turks.

Τουρκία, ας, ή, Turkey : the Turks.

Τουρκικός, ή, όν, Turkish.

Τούρκος, ου, ό, Turk : Mohammedan.

Τούρναβος, ου, ό, Turnabhos, a town.

τούτος, η, ο, this. § 72.

τουφίκι (Turk.), ιου, τὸ, musket.

τούφλαις βούφλαις, nonsense, fiddle-
sticks, fudge.

τραβίζω, (Lat. traho?), ιξα, ίχθην,
ιγμίνος, and

τραβῶ, ᾶς, to draw, drag, σύρειν : to

endure, ύπομείνω.

τραγί, ιου, τὸ, and

τράγος, ου, ό, he-goat.

τραγουδι (τραγαδία), ιου, τὸ, song :
lay, as, τὸ τραγουδι τοῦ Μπουκοβά-
λα, the lay of Boukobhalas.

τραγουδῶ, εις or ᾶς, ησα, to sing, as
ballads, sonnets, &c. See also ψάλ-
λω.

τραγαδία, ας, ή, tragedy.

τραγαδός, ου, ό, tragedian.

τρακόσιοι, = τριακόσιοι.

τραμουντάνα (Ital. tramontana), ας, ή,
= βοριάς.

τρανός, ή, όν, big, large, μιγάλος.
§ 57.

τριανταφυλιά, = τριανταφυλλιά.

τριαντάφυλλον, = τριαντάφυλλον.

τραπέζα, ης, ή, table.

τρίβλον (unc.), ου, τὸ, purslain, ἄν-
τράκλα, γλιστρίδα.

τριῖς, ια, three. § 58.

τριλά, adv. foolishly : madly, distract-
edly.

τριλαίνω, ανα, άθην, αμίνος, to mad-
den, make crazy. Pass. τριλαίνο-
μαι, to become or be τριλές.

τριλός (unc.), ή, όν, foolish, fool : mad,
distracted.

τρίμω, to tremble : to tremble or shud-
der at, with τέν.

τρίφω, to feed, nourish : to support.

τρεχάματα (τρέχω), τὰ, running :
trouble.

τρέχω, ιξα, to run : to run about.

τρία, from τριῖς.

τριάκοντα, thirty.

τριακόσιοι, αἱ, α, three hundred.

τριακοστές, ή, όν, thirtieth.

τριάντα, = τριάκοντα.

τριανταφυλλίνος, α, ον, made of roses.

τριανταφυλλιά, ᾶς, ή, rose-bush.

τριαντάφυλλον (τριάντα, φύλλον), ου,
τὸ, = ρόδον, rose.

τρίβιλι (Ital. trivella), ιου, τὸ, = τρυ-
πάνι.

τρίβω, ιψα, ίφθην, ιμμίνος, to rub, tri-
turate.

τριγύρου, and

τριγύρω (γύρος), adv. round, around.

With τοῦ or εις τόν.

Τριέστι, ιου, τὸ, Trieste, a city.

τρίζω, ἔα, to creak.

τρικόμῃ (τρίς, κόμπος), ἰοῦ, τὰ, the nape of the neck.

τριπόρφος, η, ον, and

τρίκαρπος, η, ον, three-peaked.

τριπλῆς, ἡ, ὅν, and

τριπλοῦς, ἡ, οὔν, triple, threefold.

τριτάθλιος, α, ον, thrice wretched.

τρίτη, ης, ἡ, Tuesday.

τρίτος, η, ον, third.

τρίχα (θρίξ), ας, ἡ, hair.

τρομάζω (τρόμος), αἶα, γμίνομαι or ασμίνομαι, to frighten, terrify : to be frightened, terrified.

τρομέρα, ας, ἡ, = τρόμος.

τρομακτικῶς, adv. fearfully.

τρομερός, ὁ, ὅν, terrible, fearful.

τρέμος, ου, ὁ, terror.

τρόπος, ου, ὁ, manner, mode, way : method, μέθοδος.

ἵναι τρίπος, to be possible.

οὕτως τρίτον ἔπαυ ἡ, in such a manner as, or so that.

τροφίς, ἰως, ὁ, supporter.

τροφή, ἡς, ἡ, food, nourishment : feeding, keeping.

τροφός, οὔ, ὁ, nurse.

τροχιλία, ας, ἡ, pulley, καρούλι.

τροχός, οὔ, ὁ, wheel.

τρογυητής, οὔ, ὁ, vintager : September.

τρύπα, ας, ἡ, hole.

τροπάνι, ἰοῦ, τὸ, gimblet, auger, borer.

τρυπῶ, ᾄς, ησα, ἡδην, ημίνομαι, to bore, perforate, pierce.

τροφιρός, ὁ, ὅν, tender, delicate.

τροφή, ἡς, ἡ, luxury.

τρώγω, to eat. § 106.

* τσάβαλα (unc.), τὰ, baggage, luggage.

τσαγγός, = ταγγός.

τσ for x, κτ, ξ, ε, σκ, τ, 27. 16, N. 2.

τσάι, ἰοῦ, τὸ, tea.

τσακίζω (τῆκω?), ἰσα, ἰσδην, ἰσμίνομαι, to break.

Τσάρας, α, ὁ, Tsaras.

τσικιστής (Turk.), ἡ, ὁ, gentleman.

τσικίσιμος, α, ον, made of steel.

τσίκι (Turk.), ἰοῦ, τὸ, steel.

τσέπη (unc.), ης, ἡ, pocket.

τσῆ, = τῆς, τούς, ταίς. § 62. N. 1.

* τσιζγαλί (unc.), ἰοῦ, τὸ, fragment

of a broken vase.

τσιμπῶ (unc.), ᾄς, ἡδην, ημίνομαι, to pinch : to peck.

τσιόνα (Ital. pincione), ας, ἡ, = σπίνος.

τσίχλα (κίχλη), ας, ἡ, thrush.

τσουβάλι (ἔσω, βάλλω), ἰοῦ, ὁ, a large woollen sack.

τσουκάλι (Ital. zucca?), ἰοῦ, τὸ, earthen pot, χύτρον.

τσουράτι (Turk.), ἰοῦ, τὸ, stocking.

τσόχα (Turk.), ας, ἡ, fine woollen cloth, as broadcloth.

τσοχαντάρης (Turk.), η, ὁ, plur. -αῖοι, a Turkish officer.

τσώφλοιον (ἔξω, φλοιός), ου, τὸ, shell, as of an egg or nut.

τυλίγω (τυλίσσω), ἔα, ἰχδην, ἰγμίνομαι, to roll up.

τύλος, ου, ὁ, orifice in the face of a cask ; and the stopple of that orifice.

τύμπανον, ον, τὸ, drum.

τυπῶνω, ὡσα, ὡδην, ὡμίνομαι, to print, as a book.

τύπος, ου, ὁ, type : press, the business of printing or publishing.

τύραννος, = τύραννος.

τυραννία, ας, ἡ, tyranny.

τύραννος, ου, ὁ, tyrant.

τυρανῶ, ῖς, ησα, ἡδην, ημίνομαι, to torment, torture.

τυρί, ἰοῦ, τὸ, cheese.

τύφλα, ας, ἡ, blindness.

τυφλῶνω, ὡσα, ὡδην, ὡμίνομαι, to blind.

τυφλοπρόντιος (ποντικός), ου, ὁ, mole, a little animal.

τυφλός, ἡ, ὅν, blind.

τυχαῖω, to happen. § 106.

μὴν τύχη καὶ, lest, followed by the subjunctive.

τύχη, ης, ἡ, fortune.

κατὰ τύχην, by chance, accidentally.

τυχηρός, ὁ, ὅν, accidental : fortuitous.

τυχοδιώκτης (τύχη, διώκω), ου, ὁ, adventurer.

τῶντι (τῷ ὄντι), adv. indeed, really.

τῶρα (τῇ ᾠρᾷ), adv. now.

τῶρα τῶρα, very soon.

τωρινός (τῶρα), ἡ, ὅν, of the present time.

* τῶς, = τοῦς. § 64. N. 4.

T.

ὁυλί, ἰοῦ, τὸ, glass.
 ὀβρίζω, ἰα, ἰσθην, ἰσμέινος, to insult.
 ὀβρις, ἰω, ἡ, and
 ὀβρισία, ας, ἡ, insult.
 ὀυγεία, ας, ἡ, health.
 ὀυγιαίνω, ανα, to be in sound health.
 ὀυγιής, ἰς, healthy, sound.
 ὀυγρός, ἄ, ὄν, wet, moist.
 Ὀδρα, ας, ἡ, Hydra, an island.
 οἰγιόκας, = γυνόκας.
 οἰός, οὔ, ὁ, son.
 ὀλλη, ης, ἡ, matter : materials.
 ὀλικός, ἡ, ὄν, material.
 ὀμνος, ου, ὁ, hymn.
 ὀμνῶ, ἱς, ησα, to celebrate, as in song.
 ὀνί (ὄνις), ἰοῦ, τὰ, ploughshare.
 ὀπαγορεύω, ἰουα, ἰύθην, ἰυμέινος, to dictate. With τὸν τόν.
 ὀπάγω, = παγαίνω.
 ὀπακοή, ἡς, ἡ, obedience.
 ὀπακούω (ἀκούω), to obey.
 ὀπανδρεία, ας, ἡ, marriage.
 ὀπανδρεύω (ἀνδρας), ἰουα, ἰύθην, ἰυμί-
 νος, to give in marriage. Pass.
 ὀπανδρεύομαι, to marry, with τόν.
 ὀπαρξίς, ἰω, ἡ, existence.
 ὀπάρχω (ἄρχω), to exist.
 ὀπασπιστής, οὔ, ὁ, lieutenant.
 ὀπίρ, prep. § 192.
 ὀπηρεασσιζω (ἀσπίς), ἰα, ἰσθην, ἰσμί-
 νος, to protect, defend.
 ὀπηρεασσις, ἰω, ἡ, protection, de-
 fence.
 ὀπηρεασπιστής, οὔ, ὁ, defender.
 ὀπηρεαίνω (βαίνω), aorist ὀπηρεῖβην, to
 surpass : excell.
 ὀπηρεβολή, ἡς, ἡ, excess.
 ὀπηρεφανία, ας, ἡ, pride.
 ὀπηρεφάνος, η, ον, proud.
 ὀπηρεσχύνω (ἰσχύω), ἰουα, to prevail.
 ὀπηρεπλία, ας, ἡ, superiority of num-
 bers.
 ὀπηρεπλουτίζω (πλουτίζω), to enrich in
 a high degree.
 ὀπήκοος, η, ον, subject, as to a king.
 ὀπηρεσία, ας, ἡ, service.
 ὀπηρέτης, ου, ὁ, waiter, servant.
 ὀπιος, ου, ὁ, sleep.

ὀπό, prep. § 192.
 ὀπόδημα, ατος, τὸ, boot.
 ὀποδοχή, ἡς, ἡ, reception.
 ὀπόθσις, ἰω, ἡ, business : affair : hy-
 pothesis, supposition.
 ὀποκάμισον (Ital. camicia), ου, τὸ, shirt.
 ὀποκάτω, adv. under. With τοῦ.
 ὀποκείμεαι (κείμεαι), to be liable or sub-
 ject to. With εἰς τόν.
 ὀποκρίνομαι (κρίνω), to act like a hypo-
 crite, to play the hypocrite.
 ὀποκριτής, οὔ, ὁ, hypocrite.
 ὀπόληψις, ἰω, ἡ, reputation : estima-
 tion, repute.
 ὀπομονή, ἡς, ἡ, patience.
 ὀποπτεύω, or ὀποπτεύομαι, ἰύθην, to
 suspect.
 ὀποστρέφω, = ἐπιστρέφω, intransitive.
 ὀπόσχις, ἰω, ἡ, promise.
 ὀπόσχομαι, to promise. § 106.
 ὀποτακτικός, ἡ, ὄν, subordinate.
 ὀποτάσσω (τάσσω), αξα, ἄχθην, ἀγμί-
 νος, to subjugate, subject. Pass.
 ὀποτάσσομαι, to submit, yield.
 ὀπουργία, ας, ἡ, = ὀπηρεσία.
 ὀποφίρω (φίρω), to bear, endure.
 ὀποφρίων, ἰουα, ἰύθην, ἰυμί-
 νος, to ob-
 lige.
 ὀποψία, ας, ἡ, suspicion.
 ὀστια, = ὀστια.
 ὀστινός, ἡ, ὄν, last.
 ὀστιρον, adv. afterwards : after, with
 ἀπὸ τόν.
 ὀστριῶ, = στριῶ.
 ὀφαινῶ, ανα, ἀνθην, ἀμμί-
 νος or ἀσμί-
 νος, to weave.
 ὀφαντής, οὔ, ὁ, weaver.
 ὀφος, ους, τὸ, style of writing.
 ὀψηλά, adv. high, on high.
 ὀψηλός, ἡ, ὄν, high, tall.
 ὀψόνα, ἰουα, ἰύθην, ἰυμί-
 νος, to elevate,
 raise.
 ὀψος, ους, τὸ, height.
 ὀψος, = γύψος.
 Φ.
 Φ before σ, 27. 2. — for υ, 27. 3. —
 for ς, 27. 17. — for τ, 27. 17.
 φαγάς (φαγί), ἄ, ὁ, glutton, great,
 eater.
 φαγητόν, οὔ, τὸ, and

φαγί, ιού, τὸ, dish, any kind of food : meal.

φαγοτότι (φαγί, τότος), ιού, τὸ, banquet, feast.

φάγω, from τρώγω.

φαίνομαι, άνην, to appear.

φακῆ, ἥς, ἡ, lentil.

φάλαγγας (φάλαγγ), α, ὁ, an instrument used by the Turks and their imitators in bastinadoing.

φάλαινα, ας, ἡ, whale.

φαμελία (Ital. famiglia), ας, ἡ, = οικογένεια.

φαμελίτης, η, ὁ, a man with a φαμελία.

φανατικές, ου, ἡ, fanatic.

φανερώνω, ωσα, ώθην, ωμενος, to make known.

φανερός, ά, έν, apparent, evident.

φαντάζομαι, άσθην, ασμένως, to imagine.

φαντασία, ας, ἡ, imagination : whim, notion.

φάντασμα, ατος, τὸ, apparition.

φάρδος, ους, τὸ, = πλάτος.

φαρδύς (unc.), ιά, ύ, = πλατύς.

φαρίτρα, ας, ἡ, quiver.

φαρμακίω, ιωσα, εύθην, ευμένος, and φαρμακίω, ωσα, ώθην, ωμένος, to poison.

φαρμάκι, ιού, τὸ, poison.

φάρμακον, ου, τὸ, remedy : poison.

φασούλι (φάσηλος), ιού, τὸ, bean, fassolus vulgaris.

φεβρουάριος (Lat. februarius), ου ὁ, February.

φειγγαράκι, τὸ, dear φειγγάρι.

φειγγάρι, ιού, τὸ, moon, σελήνη : moonlight.

φίγγος, ους, τὸ, light, φῶς.

φίγγω, ιξα, to shine.

Ἰφίζει, it is day, impersonal.

φειδομαι, είσθην, to spare.

φειδωλός, ἡ, έν, parsimonious.

φιλός, ου, ὁ, cork.

φιλῶ, ἥς, = ώφιλῶ.

φιρμάνι, = φερμάνι.

φίρην, = φέρω.

φίρσιμον (φίρω), ατος, τὸ, conduct.

φίτα, = ίφίτος.

φισί, interj. alas.

φινγάτος, η, εν, gone.

φινύγω, to flee : to flee from, with τόν :

to run away : to go away, depart.

φηκάρι, = θηκάρι, θήκη.

φήμη, ης, ἡ, fame.

φημίζω, ισα, ίσθην, ισμένος, to repute.

φθάνω, ασα, ασμένως, to overtake : to reach : to arrive : to be sufficient : to be ripe, in the aorist and γη.

φθάσιμον (φθάνω), ατος, τὸ, arrival.

φθείρω, ιωρε, άρσθην, αρμένος, to corrupt.

φθνήός, = εύθνήός.

φθιάνω, = φτιάνω.

φθινόπωρον, εν, τὸ, autumn.

φθονιός, ά, έν, envious.

φθόνος, ου, ὁ, envy.

φθονώ, ις, ησα, ήσθην, ημένος, to envy.

φθορά, άς, ἡ, corruption : ruin, destruction.

φιδίς (φίδι?) ἡ, ὁ, vermicelli.

φίδι, = όφίδι.

φιλαλήθης, ις, truth-loving.

φιλαλήθως, adv. in a truth-loving manner.

φιλόανθρωπος, η, εν, humane.

φιλανθρώπως, adv. humanely.

φιλάργυρος, η, εν, avaricious.

φιλειύθιρος, η, εν, freedom-loving.

φιλί, ιού, τὸ, and

φίλημα, ατος, τὸ, kiss.

φιλία, ας, ἡ, friendship.

φιλικός, ἡ, έν, friendly.

φιλινάδα, ας, ἡ, female friend.

φιλίω, ωσα, ώθην, ωμένος, to reconcile, conciliate. Pass. φιλιόμαι, also to become a friend to, to make a new friend.

φιλοκερδής, ές, avaricious, fond of gain.

φιλοκύνησος, η, εν, fond of hunting.

φιλονεικῶ, εις, ησα, to dispute.

φίλος, ου, ὁ, friend.

φιλοσοφία, ας, ἡ, philosophy.

φιλόσοφος, ου, ὁ, philosopher.

φιλσπουδαιός, α, εν, fond of the learned, patronizing learning.

φιλῶ, εις, ησα, ήσθην, ημένος, to kiss.

φιρμάνι (Turk.), ιού, τὸ, firman.

φισίκι (French fusee?), ιού, τὸ, cartridge.

φιαίνω, = φτιάνω.

φικάρι (τύον), ιού, τὸ, = φτυάρι.

φλάμπουρον (Lat. flammeolum), ου τὸ, standard.

φλάσκα (*Ital.* fiasca), ας, ἡ, flagon, flask.

φλίβα (φλίψ), ας, ἡ, vein.

φλόγα (φλόξ), ας, ἡ, flame.

φλούδα, ας, ἡ, and

φλούδι (φλόος), ιοῦ, τὸ, bark, as of a tree : rind.

φλουρί (*Ital.* fiorino), ιοῦ, τὸ, gold coin.

φλυαρία, ας, ἡ, prating, nonsense.

φοβία, ας, ἡ, threat, menace.

φοβιρός, ἄ, ὄν, terrible, fearful.

φοβίζω, ισα, ισμίνος, to frighten.

φόβος, ου, ὁ, fear.

φοβοῦμαι, εἶσαι or ᾄσαι, ἡθην, to fear.

Φοινικίος, ἡ, ὄν, Phoenician.

Φοίνιξ, ικος, ὁ, a Phoenician.

φονεύς, ἰως, ὁ, murderer.

φονεύω, ισα, εὐθην, ευμίνος, to murder : to kill.

φονεῖς, ᾱ, ὁ, = φονεύς.

φονικόν, οῦ, τὸ, and

φόνος, ου, ὁ, murder.

φορά, ἡ, time, used only with numerals ; ας, μίαν φοράν, once ; δύο φορές, two times. § 108. N.

φοράδα (φοράς?), ας, ἡ, mare.

φόριμα (φορῶ), ατος, τὸ, garment.

φορισιά, ᾱς, ἡ, suit of clothes.

φόρος, ου, ὁ, tax.

φορτίον, ου, τὸ, load.

φορτόν, ωσα, ὡθην, ωμίνος, to load, lade. With τὸν τόν.

φορῶ, ις, ισα, ἰθην, μείνος, to wear : to put on.

φουκάλι (φιλοκαλία), ιοῦ, τὸ, = σκούπα, σάρωμα.

φουκάρι, = φηκάρι, θηκάρι.

φούκτα (φύξ), ας, ἡ, the hollow of the hand : handful.

φούντα (*unc.*), ας, ἡ, small branch with the leaves on : tuft : tassel.

φούρκα (*Ital.* forca), ας, ἡ, gibbet.

φουρεκίζω, ισα, ἰσθην, ισμίνος, to hang by the neck, κρεμᾶ.

φούρνος, ου, ὁ, oven.

φουσάτον (*Lat.* fossa), ου, τὸ, = στράτιμα.

φούσκα (φύσκη), ας, ἡ, bladder : bubble.

φουσκόνα (φούσκα), ωσα, ὡθην, ωμίνος, to inflate, swell.

Φραγκιά, ᾱς, ἡ, Western Europe.

Φράγκος, ου, ὁ, a native of Western

Europe, as a Frenchman.

φράζω (φράσσω), αζα, ἀχθην, αγμίνος, to fence, enclose.

φράκτη, ης, ἡ, fence, enclosure, hedge.

Φραντσίζικος, η, ος, = Γαλλικός.

Φραντσίζος, ου, ὁ, = Γάλλος.

φράσις, ἰως, ἡ, phrase : diction.

*φρίνιμος, = φρόνιμος.

φρίκη, ης, η, terror.

φρικτά, adv. dreadfully, fearfully.

φρίττω, ἔα, to be astonished, amazed at. With τόν.

φρόνημα, ατος, τὸ, sentiment, notion, principles.

φρόνιμος, η, ον, prudent.

φροντίζω, ισα, to take care of, provide for. With διὰ τόν.

φροντίς, ἰδος, ἡ, care.

φρονῶ, ησα, to think, to be of opinion.

φρούριον, ου, τὸ, fort.

φρύδι, = ἰφρύδι.

φταίγω, = πταίω.

φτινός (πτηνός), ἡ, ὄν, thin, λεπτός.

φτίρη (πτίρις), ης, ἡ, fern.

φτιρόν, = πτιρόν.

φτιρούγα, ας, ἡ, = πτίρυξ.

φτήνεια, = εὐθηνία.

φτηνός, = εὐθηνός.

φτιάνω (εὐθία), ασα, ἄσθην, ασμίνος, to make, κάμνω.

φτυάρι, (πτύον), ιοῦ, τὸ, large shovel, spade.

φτωχός, = πτωχός.

φυγή, ἡς, ἡ, flight.

φυλάγω, = φυλάττω.

φύλακας, α, ὁ, watchman, guard, φύλαξ : portfolio.

φυλακή, ἡς, ἡ, dungeon, prison, jail : preservation, φύλαξις : watching.

φυλακόνω, ωσα, ὡθην, ωμίνος, to imprison.

φύλαξ, ακος, ὁ, watchman, guard.

φύλαξις, ἰως, ἡ, preservation, keeping.

φυλάττω, αζα, ἀχθην, αγμίνος, to keep : to watch.

φυλή, ἡς, ἡ, tribe.

φυλλάδα (φυλλάς), ας, ἡ, pamphlet.

φύλλον, ου, τὸ, leaf.

φύση, ης, ἡ, = φύσις.

φυσικά, adv. naturally.

φυσικός, ἡ, ὄν, natural.

φυσιογνωμία, ᾱς, ἡ, physiognomy.

φύσις, *ιως, ἡ*, nature.

φύσι, by nature, naturally.

φυῶ, *ῥι, ησα, ἡθην, ημίνος*, to blow.

φυτεύω, *ιυσα, εὔθην, ευμίνος*, to plant.

φυτόν, *οὔ, τὸ*, plant.

φύτρον (φυτόν), *ου, τὸ*, shoot, scion, sucker.

φυτρόνω (φύτρον), *ωσα*, to sprout, as a plant.

φωλιά, *ᾱς, ἡ*, nest : lair.

φωλιύω, *ιυσα*, to nestle.

φωλιά, *ᾱς*, = φωλιά.

φωλιάζω, *ασα*, = φωλιεύω.

φονάζω, *αζα*, to bawl, cry, cry aloud : to call aloud.

φωνακλᾶς, *ᾱ, ὁ*, noisy person.

φωνή, *ῆς, ἡ*, voice.

φωνούλα, *ας, ἡ*, dear or little φωνή.

φῶς, *ωτός, τὸ*, light.

φωστήρ, *ῆρος, ὁ*, luminary.

φωταγωγῶ, *εἰς, ησα, ἡθην, ημίνος* = φωτίζω.

φωτινός, *ῆ, ὁ, ὄν*, luminous.

φωτία, *ας, ἡ*, fire.

φωτίζω, *ισα, ἰσθην, ισμίνος*, to enlighten.

X.

χ for x, before τ, 27. 9.

χαβιά (unc.), *ᾱς, ἡ*, bit for a horse.

χαδιύω (χάδι), *ιυσα, εὔθην, ευμίνος*, to caress.

χάδι (unc.), *ιού, τὸ*, and

χάιδι, *ιού, τὸ*, caress.

χειρῶ, *ῥι, ησα, ἡθην*, to salute.

χαίρω, or χαίρομαι, to rejoice, to be glad : to enjoy, with τέν. § 106.

χάλαζα, *ης, ἡ*, and

χαλάζι, *ιού, τὸ*, hail.

*χαλιύω (unc.), *ιυσα*, = θίλω, ζητῶ.

χαλίει (χάλιξ), *ιού, τὸ*, small stone, pebble.

χαλινάρι, *ιού, τὸ*, and

χαλινός, *οὔ, ὁ*, bridle.

χαλκίς, *ίως, ὁ*, and

χαλκίᾱς, *ᾱ, ὁ*, smith.

χαλκός, *οὔ, ὁ*, copper.

χάλκωμα, *ατος*, copper, χαλκός : copper utensil.

χαλῶ, *ῥι*, and

χαλινῶ, *ῥις, ασα, ἀσθην, ασμίνος*, to

destroy : to change, as a coin.

χαμάλης (Turk.), *η, ὁ*, = βασιτάζος.

χαμιρτής, *ίς*, mean, base.

χαμηλόνω, *ωσα, ὡθην, ωμίνος*, to lower.

χαμηλός, *ῆ, ὁ, ὄν*, low, not high.

χάμο, *adv.* = χάμευ.

χαμογιλῶ (γιλῶ), to smile.

χαμοκίρατον (κίράσι), *ου, τὸ*, strawberry.

χαμόραγγας, and

χαμόρυγας (χαμαί, ὀρύσσω), *α, ὁ*, = τυφλοπόντικος.

χαμής (χάνω), *οὔ, ὁ*, ruin, destruction, φθορά.

χάμεν (χαμαί), *adv.* on the ground, καταγῆς.

χαντάκι (Turk.), *ιού, τὸ*, ditch, trench, τάφρος.

χάνω (χάω), *ασα, ἀθην, αμίνος*, to lose. Pass. χάνομαι, to perish.

χάττω (κάττω), *αψα*, to eat up hastily, devour.

χαρά, *ᾱς, ἡ*, joy : wedding, γάμος.

μιστὰ χαρᾶς, with pleasure, a polite expression.

χαρακτήρ, *ῆρος, ὁ*, character.

χαράτσι (Turk.), *ιού, τὸ*, head-tax, paid to the Turkish government by the subject nations.

χάρη, *ης, ἡ*, = χάρις.

χαρίζω, *ισα, ἰσθην, ισμίνος*, to present, bestow.

χάρις, *ίως, ἡ*, grace : favor : one of the Graces.

χάριτι θείῃ, by the grace of God.
κάμει μου τὴν χάριν νά, do me the favor to.

λόγου χάριν, for instance, for example.

χάρισμα, *ατος*, τὸ, present, gift.

χαριτωμένος (χαριτέω), *η, ὁ, ὄν*, gracious : graceful, lovely.

Χάροντας, *α, ο, and*

Χάρος (Χάρων), *ου, ὁ*, Death personified.

χαροποιός, *ᾱ, ὁ, ὄν*, joyful, agreeable, πρόσχαρος.

χαροποιῶ, *εἰς, ησα, ἡθην, ημίνος*, to gladden, delight. Pass. χαροποιῶμαι, to rejoice.

χαρετάκι, τὸ, a small piece of χαρτί, scrap.

χαρτί, ἰοῦ, τὸ, paper : book, βιβλίον.
 Χάσια, τὰ, Chasia, some of the towns
 of Magnesia, in Thessaly.
 χάσκω, to gape. § 106.
 χασμουριῦμαι (χασμάομαι), ἴσαι, to
 yawn ; inflected like πατιοῦμαι from
 πατῶ.
 χασομεῖω (χάνω, ἡμέρα), ᾤς, ἡσα, to
 loiter, lose time.
 χατσηῖ (Turk.), ἡ, ὁ, hajé, a Moham-
 medan who has performed the pil-
 grimage to Mecca ; or a Christian
 (especially a member of the Greek
 church) who has performed the pil-
 grimage to Jerusalem. § 120. N. 2.
 χεῖλι, ἰοῦ, τὸ, and
 χεῖλος, οὐς, τὸ, lip.
 χείμαρος, οὐ, ὁ, torrent.
 χειμών, ὠνος, ὁ, and
 χειμώνας, α, ὁ, winter.
 χεῖρ, εἰρός, ἡ, hand.
 χειραγωγῶ, εἴς, ἡσα, ἡθην, ἡμίνας, to
 direct, conduct, lead.
 χειρόγραφον, οὐ, τὸ, manuscript.
 χειρόμυλος, οὐ, ὁ, handmill.
 χειρότερος, α, ον, worse, from κακός.
 χέλι, = ἄχελι.
 χελιδονάκι, τὸ, dear χελιδόνι.
 χελιδόνι, ἰοῦ, τὸ, and
 χελιδόνα, ας, ἡ, and
 χελιδών, ὄνος, ἡ, swallow.
 χελώνα, (χελώνη), ας, ἡ, tortoise.
 χέρι, ἰοῦ, τὸ, = χεῖρ.
 χερούλι, ἰοῦ, τὸ, handle, as of a vase.
 χήνα, ας, ἡ, goose.
 χήνος, οὐ, ὁ, gander.
 χήρα, ας, ἡ, widow.
 χήρος, οὐ, ὁ, widower.
 χθῆς, = ἐχθῆς.
 χηλιάδα, ας, ἡ, and
 χηλιάς, ἄδος, ἡ, thousand.
 χίλιοι, αἱ, α, thousand.
 χηλιοστός, ἡ, ὁν, thousandth.
 χιόνι, ἰοῦ, τὸ, snow, χιών.
 ἀπὸ χιονισῶ καὶ νότος, after a
 snowstorm expect the south wind,
 a weather maxim. Compare Herod.
 II. 22.
 χιονίζω, ἰσα, ἰσθην, ἰσμίνας, to snow :
 to be snowed upon.
 Χίος, οὐ, ἡ, Scio.
 Χῖος, οὐ, ὁ, and

Χιάτης, ἡ, ὁ, Sciote, a native of Scio.
 χιών, ὄνος, ἡ, snow.
 χλιμίντρισμα, ατος, τὸ, neighing.
 χλιμιντρῶ (ονόματορεψ), ᾤς, ἡσα, to
 neigh, χρεμιτίζω.
 χλιός (χλιαρός), ἄ, ὁν, tepid, luke-
 warm.
 χλωμός (χλουνός, χλωρός), ἡ, ὁν, pale.
 χλωρός, ἄ, ὁν, green, as wood, not dry :
 fresh, new, as fruit.
 χνοῦδι (χνός), ἰοῦ, τὸ, down.
 χόβολη (φώγων?), ἡς, ἡ, cinders.
 χοιρομέρι (χοῖρος, μερί), ἰοῦ, τὸ, ham.
 χοῖρος, οὐ, ὁ, hog, boar.
 χολή, ἡς, ἡ, bile.
 χολιάζω (χολή), ἡσα, to become an-
 gry, irritated.
 χονδραίνω (χονδρός), ἡσα, to grow
 fleshy, corpulent.
 χονδρός, ἡ, ὁν, thick, as to diameter :
 coarse, not minute : corpulent,
 fleshy. § 57.
 χόνδρος, οὐς, τὸ, the quality of χονδρός.
 χοντρός, = χονδρός.
 χόνω, ὠσα, ὠσθην, ὠμίνας, to thrust.
 χορεύω, εἴσα, to dance.
 χορός, οὔ, ὁ, dance.
 χορταίνω (χορτάζω), to satiate, as
 with food : to be satiated, satisfied.
 § 106.
 χορτάρι, ἰοῦ, τὸ, grass : hay.
 χόρτον, οὐ, τὸ, herb.
 χότσας (Turk.), α, ὁ, a Turkish doc-
 tor, learned man.
 χουλιάρι (κοχλιάριον), ἰοῦ, τὸ, = κου-
 τάλι.
 χρεῖα, ας, ἡ, need, want : necessity,
 ἀνάγκη.
 χρειάζομαι, ἀσθην, to need, want, with
 τόν : to be necessary to, to be
 needed, with τόν of the person, as,
 δὲν μᾶς χρειάζονται, we do not want
 them.
 χρεός, οὐς, τὸ, duty : obligation : debt.
 χρεώστης, οὔ, ὁ, debtor.
 χρωστώ, εἴς or ᾤς, to owe : to be
 bound to do any thing, with γὰ and
 the subjunctive.
 χρήματα, ὧν, τὰ, money.
 χρηματικός, ἡ, ὁν, pecuniary.
 χρησιμίζω, εἴσα, to be useful, to be of
 use. With τόν.

χεῖσιμος, η, ον, useful : respectable.

χεῖσις, ιως, ἡ, use.

Χρηστος, ου, ὁ, Chrestos.

χρίζω, = χρίω.

χριστιανός, ἡ, ὁν, Christian.

Χριστούγεννα (γίγνα), αν, τὰ, Christ-mass.

χρονία, ᾱς, ἡ, = χρόνος, year.

χρόνια, τὰ, years. § 40.

χρόνος, ου, ὁ, time : year, ἔτος.

χρυσάφι, = χρυσάφι.

χρυσωτός, = χρυσωτός.

χρυσάφι, ιού, τὸ, = χρυσός.

χρυσώνω, ωσα, ὡδην, ωμίνας, to gild.

χρυσός, οὔ, ὁ, gold.

χρυσός, ἡ, ὅν, and

χρυσῶς, ἡ, οὔν, golden.

χρῶμα, ατος, τὸ, color.

χρωματίζω, ισα, ἰσθην, ἰσμίνας, to color.

χτυπῶν, = ὀκταπῶν.

χτυπάει, = χτυπάει.

χτίνι, = κτίνι.

χτυπῶ, = πτυπῶ.

χυδαίος, ἡ, ὅν, and

χυδαίος, α, ον, vulgar, low, coarse.

χυμῶ (χυμα), ᾱς, ησα, = ὀρμῶ.

χύνω, υσα, ὡδην, υμίνας, to pour, to pour out : to cast, found.

χύτες, ἡ, ὅν, cast, as metallic utensils.

χύτρα, ας, ἡ, earthen pot.

χῶμα, ατος, τὸ, earth, soil, land.

χώνευσις, ιως, ἡ, digestion.

χωνεύω, υσα, ὡδην, υμίνας, to digest.

χωνί, ιού, τὸ, tunnel.

χώρα, ας, ἡ, town.

χωρατῆς (χώρα), ᾱ, ὁ, joke.

χωρατεύω, υσα, τὸ, joke, ἀστυνύμαι.

χωρατῶν, οὔ, τὸ, = χωρατῆς.

χωράφι, ιού, τὸ, field.

χωρία, adv. = χωριστά.

χωριάτης (χωρίον), ου, ὁ, peasant : clown, rustic.

χωρίζω, ισα, ἰσθην, ἰσμίνας, to separate : to divide into two : to cut, as a garment.

χωρίον, ου, τὸ, village.

χωρίς, prep. §§ 201 : 225. 1.

χωρισμός, οὔ, ὁ, separation.

χωριστά, adv. separately, apart : apart from. With ἀπὸ τόν.

χωριστός, ἡ, ὅν, separated, being apart.

χωρῶ, ἰς, ησα ὅτ ισα, to contain, hold : to be contained.

Ψ.

ψάθα (ψιάθες), ας, ἡ, mat.

ψαλίδα, ας, ἡ, large scissors : tendril, as of the vine.

ψαλίδι, ιού, τὸ, scissors.

ψαλιδίζω, ισα, ἰσθην, ἰσμίνας, to clip.

ψαλιδόκηρι (κηρί), ιού, τὸ, snuffers.

ψαλιδόπουλον, ου, τὸ, little ψαλίδι.

ψάλλω, αλα, ἄλδην, αλμίνας, to sing, chant, as church hymns.

ψάλσιμον, ατος, τὸ, singing.

ψαλτήρι, ιού, τὸ, the book of Psalms.

ψάλτης, ου, ὁ, singer, one that ψάλλει.

ψάλλτρια, ας, ἡ, and

ψάλλτρα, ας, ἡ, songstress.

ψαῤῥς, ᾱ, ὁ, fisherman : seller of fish.

ψαρεύω, υσα, to fish, angle.

ψάρι (ὀψάριον), ιού, τὸ, fish, ἰχθύς.

ψαρόνι (ψάρ), ιού, τὸ, starling, stare.

ψαρός, ἡ, ὅν, gray, as a horse.

ψαχνός (ψαθυρός), ἡ, ὅν, lean, as flesh.

ψίρα (φθίρη), ης, ἡ, louse.

ψίμα, = ψύμα.

ψιῶδομαι, ὡσθην, to lie, to utter falsehoods.

ψιῶδοπιστος (πίστις), η, ον, whose religion is false.

ψιῶδες, ους, τὸ, and

ψῶμα, ατος, τὸ, lie, falsehood.

ψεύστης, ου, ὁ, and

ψεύτης, η, ὁ, liar.

ψιτυία, ᾱς, ἡ, = ψιῶδες.

ψιύτρα, ας, ἡ, female liar.

ψηλαφῶ, ας, ησα, ἰσθην, ημίνας, to feel, touch, handle.

ψηλός, = ὑψηλός.

ψήνω (ἱψω), to roast : to cook.

ψητός, ἡ, ὅν, roasted.

ψηφίζω, ισα, ἰσθην, ἰσμίνας, to constitute, appoint.

ψηφῶ, ᾱς, ποσα, to mind, care for.

ψιλή, ἡς, ἡ, the smooth breathing.

ψιλός, ἡ, ὅν, fine, not coarse : delicate.

ψιττακός, οὔ, ὁ, parrot.

ψίχα (ψιχ), ας, ἡ, crumb, not crust : a trifle, a little, in the accusative.

ψουρίζω (ὀψωνίω), ισα, ἰσθην, ἰσμίνας, to purchase.

ψοφίμ (ψόφος), ιοῦ, τὸ, carrion.

ψόφος, ου, ὁ, death, as applied to the lower animals and to Turks.

ψοφῶ, ᾧς, ἡσα, ισμίνος, to die, as applied to the lower animals. It is said also of a Turk, it being considered a sort of blasphemy to say Τούρκος ἀπίθανι.

ψύλλος, ου, ὁ, flea.

ψυχή, ῆς, ἡ, soul : person.

ψυχικόν, οῦ, τὸ, alms, ἐλεημοσύνη.
κάμνω ψυχικόν, to give alms.

ψυχομαχῶ, εἰς, ἡσα, to be in the agonies of death.

ψύχρα, ας, ἡ, cold, κρύος.

ψυχρός, ᾶ, ὁν, cold.

ψωμί, ιοῦ, τὸ, bread : office, employment under government.

ψωμοζήτης (ψωμί, ζητῶ), ου, ὁ, beggar, ζητιῶνος, διακονιάρης.

ψώρα, ας, ἡ, itch : mange.

ψωρότουρκος (Τούρκος), ου, ὁ, scurvy Turk.

Ω.

-ω, for -ος, 37. N. 2.

ὦ, interj. O! with the vocative.

ὦ, interj. Oh!

ὕδῃ, ῆς, ἡ, ode : canto.

ὠκεανός, οῦ, ὁ, ocean.

ὤμος, ου, ὁ, shoulder.

ὠμός, ἡ, ὁν, raw : ferocious, cruel.

ὠμότης, ητος, ἡ, cruelty.

ὥρα, ας, ἡ, hour : watch, ὠρολόγιον.

μίαν ὥραν προσητέρα, as soon as possible.

ὥραν ὥραν, every hour.

ὠραιῶς, α, ον, beautiful, εὐμορφος.

ὠραιότης, ητος, ἡ, beauty.

ὠριμάζω, ασα, ασμίνος, to ripen, to mature : to grow ripe.

ὠριμος, ης, ον, ripe, mature.

ὠριμότης, ητος, ἡ, ripeness, maturity.

ὠριμοφῶς (φάγω), ᾧ, ὁ, ripe-fruit-eater.

ὠροδείκτης (δείκνω), ου, ὁ, the hour hand.

ὠρολόγιον, ου, τὸ, watch, clock : breviary.

-ως, feminines in, 39.

ὥς, adv. as, like, καθώς : when, ὅταν : as far as, ἕως, with 'ς τόν : how far, how long, ἕως : about, with numerals.

ὥς πρὸς τὸν, as to, with regard to.

ὥς καί, even, also.

ὥσάν, adv. as, like, with τόν, or with the nominative : when : as if. § 225.

3 : since, because.

ὥσπερ, conj. so that, so as.

ὥσπερ νῆ, § 232.

ὠφείλια, ας, ἡ, benefit, utility.

ὠφέλιμος, ης, ον, useful, profitable.

ὠφελῶ, εἰς, ἡσα, ἡθην, ημίνος, to benefit, do good.

ADDITIONS TO THE VOCABULARY.

ἄβαλτος (βάλλω), η, ον, not put on yet, new, *as a garment.*

ἄγγρῦφι (γρῦπός), ιοῦ, τὸ, hook, crook.

ἄγιαστήρα (ἄγιαστήριον), ας, ἡ, a kind of little broom, usually made of basil branches, used in sprinkling holy-water (ἄγιασμός); Italian, aspersorio.

ἀγκινάρα (κινάρα), ας, ἡ, artichoke, cynara scolymus.

* ἀγκλιά (ἀντλία), ᾤς, ἡ, dipper for dipping fluids.

ἀγκομαχώ (ἀγχω? μάχομαι), εἰς, ησα, to gasp for breath, pant, ἀσθμαίνω: to be in the agonies of death, ψυχομαχώ.

ἀγουροφῶς (ἄγουρος, φάγω), ᾤ, ὁ, unripe-fruit-eater.

Ἀγραφα, ων, τὰ, Agrapha, a place.

ἀγριά (ἄγριος), ᾤς, ἡ, couch-grass, dog's grass, triticum repens, Greek ἄγρωστις.

ἀγρίμι (ἀγριμαῖος), ιοῦ, τὸ, wild animal.

ἀγριόγίδα (γίδα), ας, ἡ, wild she-goat.

ἀγριογίδι (γίδι), ιοῦ, τὸ, and

ἀγριόγιδον, ου, τὸ, wild goat.

ἀγῶγι (ἄγωγός), ιοῦ, τὸ, carriage, the act of carrying: carriage, the price for carrying.

ἀγωγιατής (ἀγῶγι), η, ὁ, carrier: one who lets beasts of burden to travellers, and accompanies them, say muleteer.

ἄδαρτος (δέρνω), η, ον, unwhipt.

ἀδράκτι (ἀτράκτιον), ιοῦ, τὸ, spindle.

ἄδύς (ἄδρός), εἰς, ὁ, hard, *as fruit.*

ἀηδημητρίτης (ἄγιος, Δημήτριος), η, ὁ, = ὁπῶβριος.

ἄδηρ, ἔρος, ὁ, awn, beard of an ear of corn, ἄγανον.

ἄδιη (ἀτμός), ης, ἡ, = ἀτμός.

ἄκαμάτης (κάματος), η, ὁ, idler.

ἄκρον, ου, τὸ, extreme.

εἰς ἄκρον, extremely, excessively.

ἄλατερόν, (ἄλάτι), οὔ, τὸ, salt-box.

ἄλειχῆνα (λειχῆν), ας, ἡ, lichen.

ἄλιπη, ῆς, ἡ, salt-work.

ἄλισφακιά (ἐλιλίσφακος), ᾤς, ἡ, sage, a plant, φασκομηλιά.

ἄλλοιῶτιπες (ἄλλοῖος), η, ον, = διάφορος, different.

ἄλυφαντάκος, (ἄλυφαντής), ου, ὁ, spider, ἀράχνη.

ἄλυφαντής, ῆς, ὁ, = ὕφαντής.

ἄλυφαντοπάνη (ἄλυφαντής, πανί), ης, ἡ, = ἀράχνη, cobweb.

ἄλωνάρης (ἄλώνι), η, ὁ, and

ἄλωνιστής, ῆς, ὁ, = ἰούλιος.

ἄμμοδιρόν (ἄμμος), οὔ, τὸ, sand-box.

ἄμπάρι (Turk.), ιοῦ, τὸ, granary: the hull of a vessel.

ἄμπόλι (ἐμβολή), ιοῦ, τὸ, graft: strand of braid.

ἀναγνώστης, ου, ὁ, lay-reader.

ἀνάποδα (ἄνω, πούς), adv. inside out, wrong side out.

ἀνάποδη, ης, ἡ, the wrong side of a garment, not ὀψη.

ἀναποδιγυρίζω (γυρίζω), ισα, ἴσθην, ισμεῖς, to invert, turn upside down, upset.

ἀνάποδος, η, ον, odd, queer, singular.

ἀνάσκειλα (ἄνω, σκέλος), adv. supinely, on the back, not προύμυτα.

ἀνιβατός (ἀνιβαίνω), ἡ, ὁν, leavened, raised, *as bread*, not λειψός.

ἀνέψι, ιοῦ, τὸ, nephew or niece.

ἀνεψιά, ᾤς, ἡ, niece.
 ἀνεψίος, οὐ, ὁ, nephew.
 ἀνυφαντής, ἡ, ὁ, = ὑφαντής.
 ἀνώγειον, οὐ, τὸ, and
 ἀνώγι, οὐ, τὸ, upper story.
 ἀνώφλιον (φλιά), οὐ, τὸ, lintel.
 ἀξάδερος, = ἱξάδερος.
 ἀσκητής, οὐ, ὁ, hermit, ascetic.
 ἄχινός (ἱχῖνος), οὐ, ὁ, sea-urchin.
 ἄχλαδιά, ᾤς, ἡ, = ἀπιδιά.
 ἄψιδιά, ᾤς, ἡ, and
 ἄψινδιον, οὐ, τὸ, wormwood.
 βαβά (unc.), ᾤς, ἡ, grandmother.
 βαβούλι (unc.), οὐ, τὸ, bud, μπου-
 μπούκι.
 βάβω, ᾤς, ἡ, = βαβά.
 βαγίνι (unc.) οὐ, τὸ, = βαρίλι.
 βάλια (Ital. balia), ας, ἡ, nurse, τρο-
 φός.
 βαῖνι, = βαγίνι.
 βάζω, αἶα, to resound: to make a loud
 report, as a gun. It must not be
 confounded with βάζω, to put.
 βαλάνι (βάλανος), οὐ, τὸ, acorn.
 βάλτος (unc.) οὐ, ὁ, swamp, morass.
 βαριλοθήκη (βαρίλι, θήκη), ἡς, ἡ,
 wine-cellar.
 βαρίδι (βάρος), οὐ, τὸ, the poise of a
 steelyard.
 βαρύγνωμος (βαρύς, γνώμη), η, ον,
 morose.
 βασίλιμα, ατος, τὸ, setting, δύσις, as
 of a celestial body.
 βασκαντήρα (βασκαίνω), ας, ἡ, amulet,
 usually worn about the neck, or on
 the head, to keep off the evil eye.
 βατόμουρον (βάτος, μούρον), οὐ, τὸ, =
 βάτσινον.
 βίργα (Ital. verga), ας, ἡ, switch, rod,
 βίτσα, twig: ramrod, as of a musket.
 βερεῖς (Turk.), ἱ, ὁ, credit, trust, in
 commerce; used chiefly in the accu-
 sative; ας, ὅλα βερεῖς, all have been
 bought on trust.
 βιγλάτορας (βίγλα), α, ὁ, = φύλαξ.
 βιγλίζω (βίγλα), ισα, = φυλάσσω.
 βιτσιά (βίτσα), ᾤς, ἡ, blow with a
 βίτσα.
 βότεριδα (τριχό-βρω), ας, ἡ, moth.
 βουβαίνω (βουβός), ανα, ἀδην, αμίνος,
 to make dumb. Pass. βουβαίνομαι,

to become dumb.
 βουβός (onomatopoe), ἡ, ὅν, dumb.
 βούλα (Lat. bulla), ας, ἡ, seal, σφρα-
 γίς: speckle.
 βουλιάζω, αἶα, αμίνος, = βουλίζω,
 βουλῶ.
 βουλόνα (βούλα), ασα, ᾤδην, αμίνος, to
 seal, σφραγίζω.
 βουτσι (Ital. botte), οὐ, τὸ, = βαρίλι.
 βουτῶ (βυθός), ᾤς, ἡσα or ἡξα, to dive.
 βρούτσα, ας, ἡ, brush.
 βύζαγμα (βυζάνω), ατος, τὸ, sucking,
 suckling.
 βυζαίνω, = βυζάνω.
 γαβάθα (γαβαθόν), ας, ἡ, bowl, basin.
 γαῖτόνι (Turk. ?), οὐ, τὸ, silk-braid,
 with four sides.
 γαργαλιστήρι (γαργαλίζω), οὐ, τὸ,
 trigger of a gun.
 γαρμπής (Ital. garbino), ἡ, ὁ, the
 southwest wind.
 γαρύφαλον, and
 γαρίφαλον (Ital. garofano), οὐ, τὸ,
 pink, a flower: clove, a kind of
 spice, μοσκακάρφι.
 γατί, οὐ, τὸ, and
 γατόπουλον, οὐ, τὸ, kitten.
 γάτος (Ital. gatto), οὐ, ὁ, male cat.
 γιακᾶς (Turk.) ᾤ, ὁ, collar of a gar-
 ment, περιδέραιον.
 γκουρτσιά (ἄχκερος), ᾤς, ἡ, wild pear-
 tree.
 γλυφός (unc.) ἡ, ὅν, brackish.
 γόβα (unc.) ας, ἡ, a kind of shoe.
 γούμινα (Ital. gomona), ας, ἡ, cable.
 γούνα (unc.), ας, ἡ, pelisse, a furred
 robe.
 γουρουνότριχα (γουρούνι, τρίχα), ας, ἡ,
 bristle.
 γρέθος (γρένθος), οὐ, ὁ, fist.
 γυναικαδελφή (γυναίκα, ἀδελφή), ἡς, ἡ,
 wife's sister.
 γυναικαδέλφος (γυναίκα, ἀδελφός), οὐ,
 ὁ, wife's brother.
 * γυρογιάλι (γῦρος, αἰγιαλός), οὐ, τὸ,
 = ἀκρογιαλιά.
 δακράκι (δάκρυον), οὐ, τὸ, = νάρκισ-
 σος.
 διματι (δίμα), οὐ, τὸ, bundle: fagot:
 sheaf.

διακονιάρης (διακονία), η, ἰ, = ζητιάνος, ζήτευλας.

διδάχος, ου, ὁ, = διδάκτής.

διπλά (διπλός), adv. horizontally, in an inclined position, transversely, obliquely, not ἑλόμεθα.

διπλόρικα (διπλός), τὰ, twins, διδυμοί. δοκάρει (δοκός), ιου, τὸ, beam, a piece of timber.

δόξα (τόξον), ας, ἡ, = ἵρις, rainbow.

εἰσόδημα, ατος, τὸ, income.

ἐπιανώγραμμα (ἐπάνω, γράμμα), ατος, τὸ, superscription of a letter, direction.

ἑσπᾶνι (ἔσω, πανί), ιου, τὸ, and

ἑσπᾶνον, ου, τὸ, = ἄστει.

εὐκολόσθυστος (εὐκός, σβύνω), ης, εν, easily extinguished : that bursts easily, as froth.

ζάβαλῃς (διάβολος?), η, ὁ, poor fellow, poor devil.

ζαβίς (unc.), ἡ, ἐν, = τρελός.

* ζακόνι (unc.), ιου, τὸ, custom, συνήθεια, habit.

ζάχαρη (σάκχαρον), ης, ἡ, and

ζάχαρι, τὸ, sugar.

ζαχαροκάλαμοι (ζάχαρι, καλάμι), ου, τὸ, sugarcane.

ζαχαρομύγδαλον (ζάχαρι, ἀμύγδαλον), ου, τὸ, sugar-plum.

ζεματίζω (ζίμα), ισα, ἰσθην, ἰσμίνο, to scald.

ζευγαριάζω (ζευγάρι), ασα, ἰσθην, ασμίνο, and

ζευγαρόνω, ωσα, ὦσθην, ωμίνο, to couple.

ζευγᾶς (ζεύγω), ᾶ, ὁ, and

ζευγίτης, ου, ὁ, ploughman.

ζητιάνος (ζητῶ), ου, ὁ, and

ζήτουλας, α, ὁ, beggar.

ζόνω (ζώννυμι), ωσα, ὦσθην, ωσμίνο, to gird.

ζυγαριά (ζυγός, ᾶς, ἡ, balance.

ζυμάρι (ζύμη), ιου, τὸ, dough.

ζυμαρικόν, ου, τὸ, pastry.

κἀγκιλον (Lat. cancelli), ου, τὸ, balus-

ter, banister.

καλαμπόκι, or καλαμπούκι (καλάμι?) ιου, τὸ, maize, Indian corn.

καλαπαῖδι (καλόπους), ιου, τὸ, shoemaker's last.

καλαφατίζω (Ital. calafatare), ισα, ἰσθην, ἰσμίνο, to calk.

καμπούρης (κάμπτω, Lat. camurus), η, ὁ, hunchback.

κασίλα (Ital. cassa) ας, ἡ, chest, trunk.

κασίδα (Lat. cassis), ας, ἡ, scald-head.

κασιδιάρης, η, ὁ, scald-headed person.

κατιργᾶρης (κάτιργον), η, ὁ, galley-slave : rogue, rascal, villain.

κατιφίς (Turk.), ἰ, ὁ, velvet.

κάτοικας (κατοικῶ), α, ὁ, roost.

κατοιкиάζω, ασα, to roost.

κιττρόνω, ωσα, ὦσθην, ωμίνο, to sting.

κιτρινάδα, ας, ἡ, yellowness : paleness.

κιτρινίζω, ισα, to make yellow : to become yellow.

κίτρινος, η, εν, yellow : pale.

κλαβανή (Lat. claudio? clavis?) ἡς, ἡ, trap-door.

κλότσος, ου, ὁ, severe kick.

κλούτσα (unc.), ας, ἡ, crook, used by shepherds. Compare Eng. clutch.

κλωσαριά, ᾶς, ἡ, and

κλωσεῦ, οὔς, ἡ, = κλώσα.

κλωσῶ (κλώσω), ᾶς, ἡ, ασα, to hatch, brood.

κουκκουβάγια (κουκκος, βάγια), ας, ἡ, owl.

ντσάρα (Ital. giara), ας, ἡ, jar.

ὅτι, conj. that : for, because.

οὐγκίε (Lat. uncia), ας, ἡ, ounce.

πανάρι, (πανί), ιου, τὸ, cover of a book.

πανίρι (Ital. paniera), ιου, τὸ, pannier.

πάπλωμα (πίπλωμα), ατος, τὸ, coverlet.

τόπος.

ἀφίνω τινὰ 'ς τὸν τόπον, to shoot one dead, literally, to leave him on the spot.

H. HUNTINGTON, JR.

24 ASYLUM-STREET, HARTFORD,

HAS RECENTLY PUBLISHED THE FOLLOWING
WORKS,

INTRODUCTORY TO THE STUDY OF

THE GREEK LANGUAGE.

I. FIRST LESSONS IN GREEK: By E. A. SOPHOCLES, A. M.; pp. 180, 18mo., designed as an introduction to the study of the Greek, and to precede the use of the Grammar by the same author.

This little work is designed for beginners in the study of the Greek language, and seems precisely adapted to their wants. It contains only the *elements* of the language—things which learners need to have their attention first directed to, and which they must learn, in order to lay the foundation of any future progress. Containing only the elements, it does not distract and discourage the mind of the beginner, by presenting before it too great a variety and multiplicity of objects—an advantage which intelligent and experienced teachers cannot fail to appreciate.

The author, we understand, is a modern Greek, who has devoted a great portion of his life to studying the dialect of his forefathers, amid the very scenes in which they acted, and spoke, and wrote. He seems to have imbibed the very genius of the noble language which he now comes and offers to teach to the generous youth of our country. In the hands of Mr. Sophocles, the ancient Greek assumes a spirit and vivacity which leads us to think we have been mistaken in calling it a *dead* language. It is dead, we believe, only to those who know it not.—*Congregationalist*, July 27, 1839.

This little volume, the preface says, is essentially an abridgment of Sophocles' Greek Grammar, published in the year 1838, and is intended to precede that Grammar. It contains such parts of the Grammar as the student would learn in first going over the Grammar, should he not use this book, together with such examples of Greek to be rendered into English, and of English to be rendered into Greek as will illustrate the rules, and facilitate the student's progress. It is characterized by the same accuracy and logical arrangement which is to be found in the Grammar, and which place these two books fully on a level with the admirable Latin Lessons and Grammar of Messrs. Andrews and Stoddard. So similar, indeed, are Mr. Sophocles' books to those of the gentlemen mentioned, that those who have learned their Latin from the latter, should not fail to learn their Greek from the former. This is not the place to enter at large into the subject; *but from a careful examination of every part of the Grammar*, (and the lessons and Grammar are one, and must stand or fall together,) we venture the prediction that the publication of these books will be found to have marked *a new era in the progress of Greek literature in this country*. Authors of previous Grammars deserve all praise; but it may surely be believed that a native Greek, and a profound scholar, with the aid of modern and more extended views of philology, might give us a still better Grammar than any that we before possessed.—*New Haven Record*, July 20, 1839.

II. A GREEK GRAMMAR, FOR THE USE OF LEARNERS: By E. A. SOPHOCLES, A. M., author of "First Lessons in Greek." Third edition. pp. 284, 12mo.

* * * The parts seem well suited, in respect to length, to each other, and there is a decided spirit of unity pervading the work. In the first place I was struck with the happy manner in which the laws of euphony are laid down, by which so many seeming anomalies are explained. In the second part, the tables of anomalies are excellent: and those of second aorists and second perfects, appear in a Grammar, I believe, for the first time.

The Syntax, too, is equally happy, and the author's translations of the examples under the rules, are as good as any I have ever seen. On the whole, I know of no elementary Grammar which fulfils the demands which are made by the present state of this science, more completely than that of Mr. Sophocles.—T. D. WOOLSEY, *Professor of Greek in Yale College*.

The merits of Mr. Sophocles's Greek Grammar have come to be well understood; and it is gradually passing into general use in our schools and academies. The clearness and condensation, which are its marked characteristics, will strongly recommend it to instructors. Mr. Sophocles is well known as a gentleman of extraordinary attainments in Greek

literature, and of a clear and logical mind. The fact of his being a native Greek, added to his familiar acquaintance, from long and laborious study, with the ancient classics, gives him a great advantage over the authors of most of our grammars; an advantage that will be more highly appreciated, the more the modern Greek is studied in connection with its ancient mother. To such a man, the Greek is far from being a dead language. In his mind, its words excite the living images of country and of home, the sentiments belonging to his nationality, the feelings native to his heart. Many a delicacy of expression, many a refinement of construction, must be perceptible to him, that escapes the notice of the learned Hellenists of other nations. And when he composes a grammar of the ancient language of his country, he does it not from books alone; but he writes with the consciousness of "inward Hellenism," and with a confidence and clearness that no other can.

The first edition of this Grammar was noticed in a former number of this Journal. The second edition contains many improvements upon that; some important additions; some instances of filling out the forms more completely than before. The rules of the Syntax are worded with admirable precision; and the examples to illustrate them are taken from the best authors. We have no hesitation in saying, that, for thoroughness and completeness, for lucid order and terseness of expression, this Grammar is unsurpassed by any in the English language; and we hope, for the sake of classical learning in the country, that it will come into extensive use.—*Second Notice by North American Review, July, 1840.*

It is a work of great original research, eminently fraught with learning, and generally arranged with skill. I shall not fail to commend it to the use of my pupils: and I do not hesitate to recommend it for general use. I am particularly pleased with the copiousness and pertinence of its *examples*, and its very full enumeration of exceptions. Mr. Sophocles' manner of presenting the second aorist and the second future is far more satisfactory to me than the usual way. The *Syntax* is at once simple and philosophical; and the whole work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner.—W. S. TYLER, *Professor of Greek in Amherst College.*

I have examined, with some attention, the Grammar prepared by Mr. Sophocles. It appears to be a work of great care and research. The Author has spared no pains to make the work perfect, and, if he has not reached entirely the point at which he aimed, he *has* succeeded in supplying us with a work better adapted to the wants of the community than any of its predecessors. With the laws of euphony and the tables of anomalies, and of the second perfect and second aorist, I am well pleased. The *Syntax* is full, simple, and well arranged. I consider the chapter on versification, though brief, valuable. I have no hesitation in recommending it to general use.—ASA DRURY, *Professor of Greek in Waterville College.*

The editor has generally referred, in his Notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied that it is the Grammar best adapted to the wants of American Classical Schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the numerous elementary Grammars of the Greek language, that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek; and without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.—*Extract from Professor Felton's preface to the Greek Reader.*

SOPHOCLES' GREEK GRAMMAR.—A second edition of this Grammar, in a beautiful style of typography, has appeared from the University Press at Cambridge, Mass. We have already called the attention of teachers and students to the work. Its value has become widely known, and it has been adopted as a text book at Yale and Harvard, and in many of our best classical schools.—*Philadelphia North American.*

I have no hesitation in recommending Sophocles' Greek Grammar to the notice of classical teachers. Indeed, the fact of its having reached its third edition in so short a time from its first publication, is a proof that its merits are already appreciated.—S. TOTTEN, D. D., *President of Washington College.*

III. A GREEK READER FOR THE USE OF SCHOOLS: containing selections in Prose and Poetry, with English notes and a Lexicon; adapted particularly to the Greek Grammar of E. A. Sophocles, A. M., by C. C. Felton, A. M., Eliot Professor of Greek Literature in Harvard University. pp. 454, 12mo.

The excellence of any Greek book for beginners must depend, in a good degree, upon the character of the selections of which it is composed. They should be taken from easy authors, should be long enough to interest the pupil, and sufficiently various as to subjects to embrace all the more common words of the Greek language. In this respect I think Felton's Greek Reader is superior to any now in use, and may be read with advantage by students preparing for college.—S. TOTTEN, D. D., *President of Washington College.*

This work, from the hands of one of the most distinguished Greek scholars in the United States, has just issued from the press. The publisher had already, within a year or two, offered to the public two of the very best elementary books on the Greek language which have ever appeared, either in this or in any other country. We allude to the Greek Grammar, and First Lessons in Greek, by E. A. Sophocles. In publishing the present work, he has rendered the cause of Greek learning another very essential service. It is such a work as might have been expected from a gentleman of the taste and scholarship which distinguish Professor Felton; containing some of the choicest selections from the choicest portions of Greek literature. The fables of Æsop will interest the young learner by their pointed wit; the dialogues of Lucian, by their satire and humor; the selections from Xenophon will engage his attention by the simplicity and elegance of their style; Herodotus and Thucydides will afford him a refreshing draught at the very fountains of historical knowledge; the odes of Anacreon will amuse him by their light and playful fancy; while the extracts from Euripides and Aristophanes will serve to give him a taste of the Grecian drama, and awaken a desire for a more perfect acquaintance with its peculiar character.

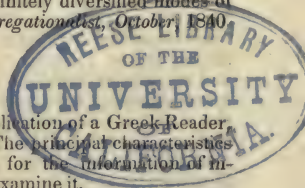
The extracts from the different authors are neither so long, on the one hand, as to weary the learner with too much of the same thing, nor, on the other, so short as to fail of interesting, by hurrying him from author to author, without giving him more than a glimpse of any one in particular. Professor Felton has not here *hashed up* Æsop, and Lucian, and Herodotus, and Xenophon, and Anacreon, and presented them to the student in the form of *mince meat*, but he has given enough of each author to initiate the learner into his peculiar manner and style. Not only so, but he presents him with something from each of the different departments of Greek literature—fable, history, dialogue, oratory, and poetry in its different forms of the ode, the epic, and the drama.

The notes to each author are prefaced with a brief account of his life, so much of it as becomes the student to be acquainted with before commencing the study of his works; and instead of being written in the Latin tongue, as such notes used to be, they are, together with the Lexicon, written in good plain English.

On the whole, the work cannot fail of being pronounced by good judges, an admirable introduction to the study of the Greek writers, adapted to an admirable Greek Grammar, and in the hands of apt teachers and learners, it cannot fail to contribute to the formation of admirable scholars in that most perfect of all the infinitely diversified modes of human speech—the Ancient Greek.—*Congregationalist*, October, 1840.

We announced some weeks since, the publication of a Greek Reader by Prof. Felton, of Harvard University. The principal characteristics of the work we will now endeavor to state, for the information of instructors who have not had opportunity to examine it.

In making selections from the Greek classics, Prof. F. has confined himself to few authors, having taken his extracts from the writings of Æsop, Lucian, Xenophon, Thucydides, Herodotus and Lysias in prose, and from those of Homer, Anacreon, Sappho, Simonides, Callistratus, Euripides, Aristophanes and Moschus in poetry. His aim was to make



selections of such length and character that the pupil should become interested in each. They are certainly made in excellent taste. The grammatical references are to the admirable grammar of Sophocles. Prof. Felton's notes are full, and embrace a biographical account of each of the authors from whose works selections have been made. The lexicon is perhaps as complete as any appended to such a volume.

On the whole we should regard the book as exceedingly well fitted to cultivate in the pupil a taste for the elegancies of the ancient Greek literature. In this respect we think it superior to any other work of its class.—*Philadelphia North American*, January 1, 1841.

The work which lies before us, and which has called forth these remarks, is a new selection of extracts from the most celebrated Greek writers, by Professor Felton, entirely different, as regards the passages selected, from any heretofore known on this side the Atlantic, and varying somewhat, although slightly in its plan from those in general use.

We will premise that the Greek type is excellent, and although of rather a small face, singularly distinct, clear, and legible. The fables selected from Æsop are the best and most elegant of his beautiful collection; nor do we at all think the editor has inserted too many. With regard to his next author, Lucian, we cannot go quite so far; for although the reasoning is plausible as to the popularity with the young people of this writer, and the general accuracy of his style, he is not a favorite of ours, nor ever has been.

With Professor Felton's extracts from Xenophon, that purest and most entertaining of all ancient writers, we are delighted. He has done well in not limiting his selections to the *Cyropædia*, the least able and least interesting of all his works; and he has done well in giving place to the beautiful episode of Abradates and Panthea, instead of the usually extracted puerilities about the wondrously loquacious childhood of the Persian prince. From the *Anabasis*, also, the very best book of the whole, in our estimation, has been culled out,—the spirited and graphic *second*, which, with all the authenticity of the gravest history, blends all the interest of the wildest fiction, commencing with the desperate situation of the Greeks after the battle of Cynaxa, and the death of Cyrus, and ending with the characters of the five Greek commanders taken off by the base treachery of Tissaphernes, the portraits of Clearchus of Menon being the masterpieces of that age, the models of all later eras, as specimens of historical portrait painting. From the *Hellenics*, we have the stirring tale of Thrasybulus when he sat “sublime on Phyle's brow,” and how he conquered the oppressive thirty. These three selections give a very complete specimen of all the various powers and various beauties of this accomplished general, and statesman, and philosopher, and author. A portion of the Sicilian expedition has been chosen, and that we think with judgment, from Thucydides. A single long extract from Herodotus, and a part of the superb funeral oration of Lysias, complete the prose selections, which we have no hesitation in pronouncing, as vastly superior to the collection in Jacob's, or any other Greek reader we have seen. In the omission of Plutarch, we agree generally with Mr. Felton. In his preference of the *Anabasis* and *Hellenica* to the mere *Cyropædia* we are quite with him. We prefer his passages of

Thucydides to those in common use, the Plague and the Speech of Pericles, which are too difficult for any youthful readers; and we greatly applaud his admission of a specimen of Greek oratory to this goodly array of sages and historians.

It is, however, in his poetical selections that Professor Felton has differed the most widely from former selectors, and done himself most honor in the difference. He has here shown that he is not a mere book-worm, a decliner of nouns and conjugator of verbs, but a man of taste and fancy, of a spirit thoroughly imbued with the *spirit* of old classic poetry—who, if he has neither “steeped his lips in the fountain of the horse, not slumbered on the twain-topped Parnassus,” has at least bathed his soul in the rich streams that have flowed thence, and risen from his bath full of high tastes, and glorious sentiments, and keen appreciations of all beauty, caught from the godlike contact.

He commences with a selection from the *Odyssey*—Ulysses and Polyphemus—a beautiful one, it is true; but why from the *Odyssey*, Professor Felton? Why not from the great glowing *Iliad*, so singularly set aside by all compilers of Greek readers? Then we have some sweet odes of Anacreon and Sappho’s *Venus*; then that most lovely lyric of all ages, the *Danae* and *Perseus* of Simonides, the untranslated, untranslatable, though hundreds have tried their hands at it; and then the magnificent war-song of Callistratus, “In a myrtle branch my sword will I bear.” After these, we have a long extract from the *Hecuba* of Euripides, the noblest, in our estimation, of all his lyrics, with the one exception of that in the *Iphigenia at Aulis*, which we wish he could have found room to insert; another from the *Orestes* of the same author, highly characteristic of the poet, and of considerable intrinsic value. A portion of the *Plutus* of Aristophanes follows.

The notes which follow are chiefly distinguished by a brief preamble to each extract, giving a slight notice of the writer’s life, character, and style; and discussing shortly, but with a master’s hand, the characteristic beauties or peculiarities of his composition and manner. Several of these preambles possess a very high degree of excellence in a literary point of view; are themselves not only very instructive, but full of feeling and poetry, and evince clearly how much the mind of the editor was with his subject.—*New York Review*, January, 1841.

IV. GREEK EXERCISES AND KEY, with an English and Greek Vocabulary, adapted to Sophocles’ Greek Grammar. pp. 192, 12mo. By E. A. Sophocles, A. M.

This beautifully printed volume, from the press of Messrs. Folsom, Wells, and Thurston, Cambridge, has just appeared. It is designed, we understand, to form one of a series of elementary Greek School books, of which a Greek Grammar, and First Lessons in Greek by Mr. Sophocles, and a Greek Reader adapted to Mr. Sophocles’ Grammar, by Professor Felton of Harvard University, had already been published. These works, in our opinion reflect great credit both on the authors, the

printers, and the publisher. The public, we do not doubt, on examining them, will confirm our opinion. They do honor to the country which produced them, and would not suffer by comparison with similar works published in any other country.

The design of the present work is to furnish the learner with a series of exercises adapted to the Rules of the Author's Greek Grammar. Grammatical Rules can be perfectly understood and fixed in the memory only by means of such exercises. Mere *translation* will never form accomplished scholars in any language. In order to become well acquainted with the structure of a language, we must practice writing it. This work affords the learner important facilities in his first attempts to write the Greek. It presents him with a series of exercises grammatically arranged and a vocabulary—in which he can readily find the words to be employed. A Vocabulary like this, in English, and Greek, we do not recollect to have seen annexed to any similar work. A part of the edition, we observe, contains a Key for the use of instructors, which will doubtless serve greatly to facilitate and lighten their labor.—*Connecticut Courant, April, 1841.*

NEW SCHOOL BOOK.—In another column will be found an advertisement of the excellent school-books introductory to the study of the Greek language by Messrs. Sophocles and Felton. Of these works we have already spoken, excepting the "Greek Exercises" by Mr. Sophocles, which has just been issued from the press. This appears to us to form a very valuable addition to the list. It differs from other books of Latin and Greek Exercises, in at least one important respect, viz. that after a sufficient series of exercises in which the *words* are given, the pupil is left to *select the words*, as well as to inflect and arrange them properly. To furnish the means of doing this, an English-Greek vocabulary is subjoined to the exercises; and this part of the volume will be highly valued, as it supplies a want which has long been felt, and as it has been prepared by a scholar who, in fitness for such a task, has no superior in our country. We commend the "Greek Exercises" to the notice of instructors.—*Philadelphia North American, April, 1841.*

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